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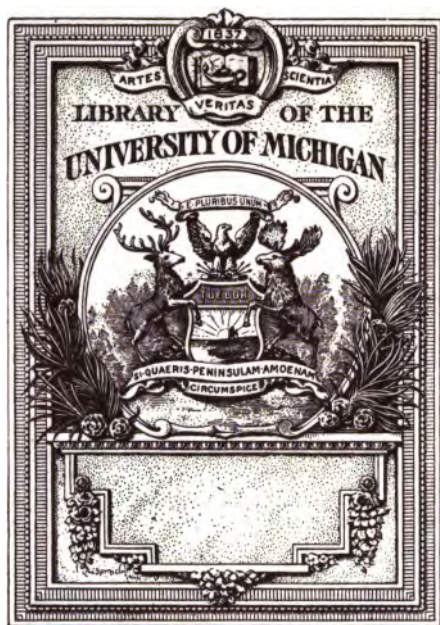
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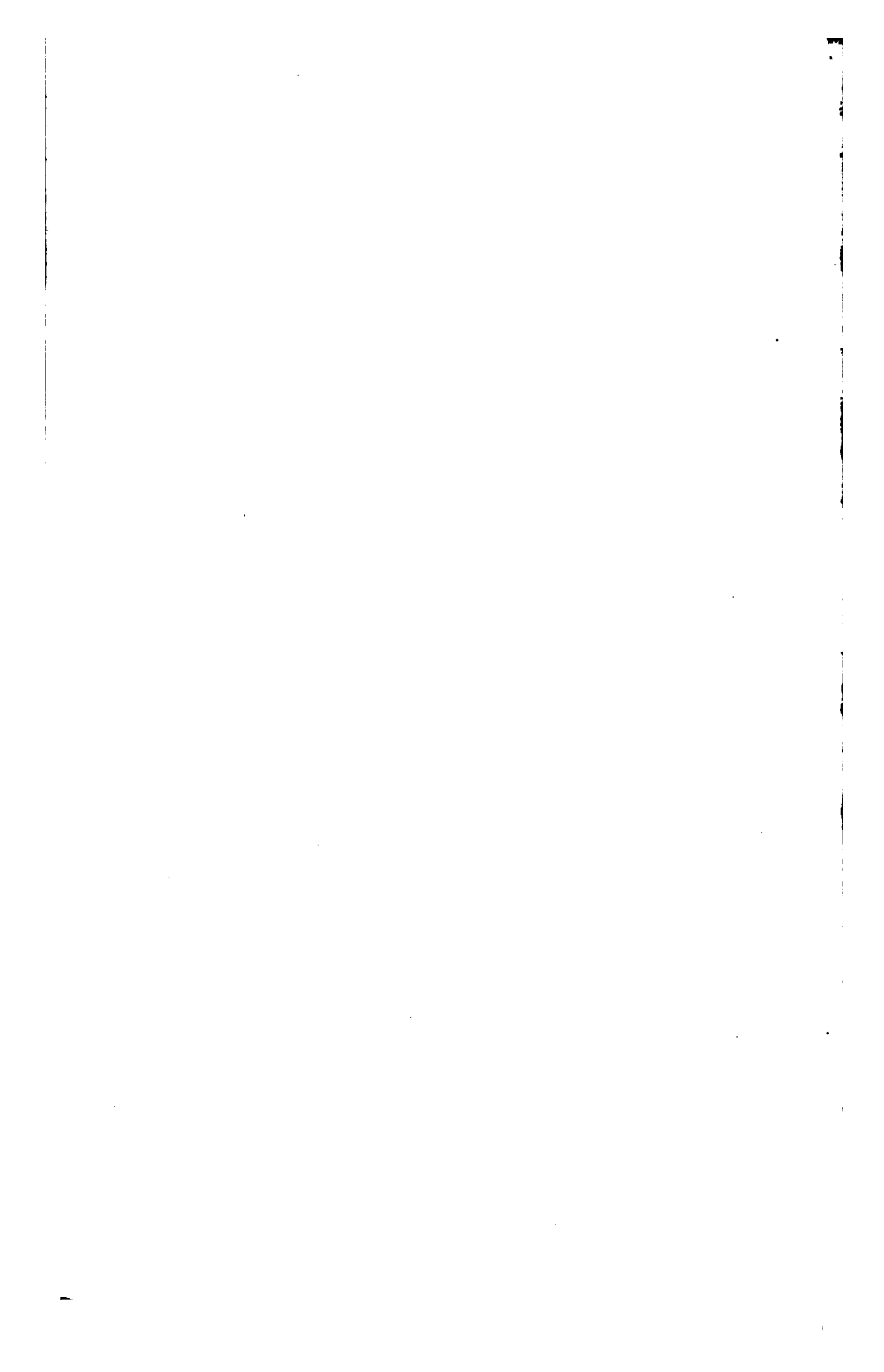
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THE RELIQUARY.



THE
RELICUARY,

QUARTERLY

ARCHÆOLOGICAL JOURNAL AND REVIEW.

A DEPOSITORY FOR PRECIOUS RELICS—LEGENDARY,
BIOGRAPHICAL, AND HISTORICAL,

ILLUSTRATIVE OF THE
HABITS, CUSTOMS, AND PURSUITS, OF OUR FOREFATHERS.

EDITED BY THE
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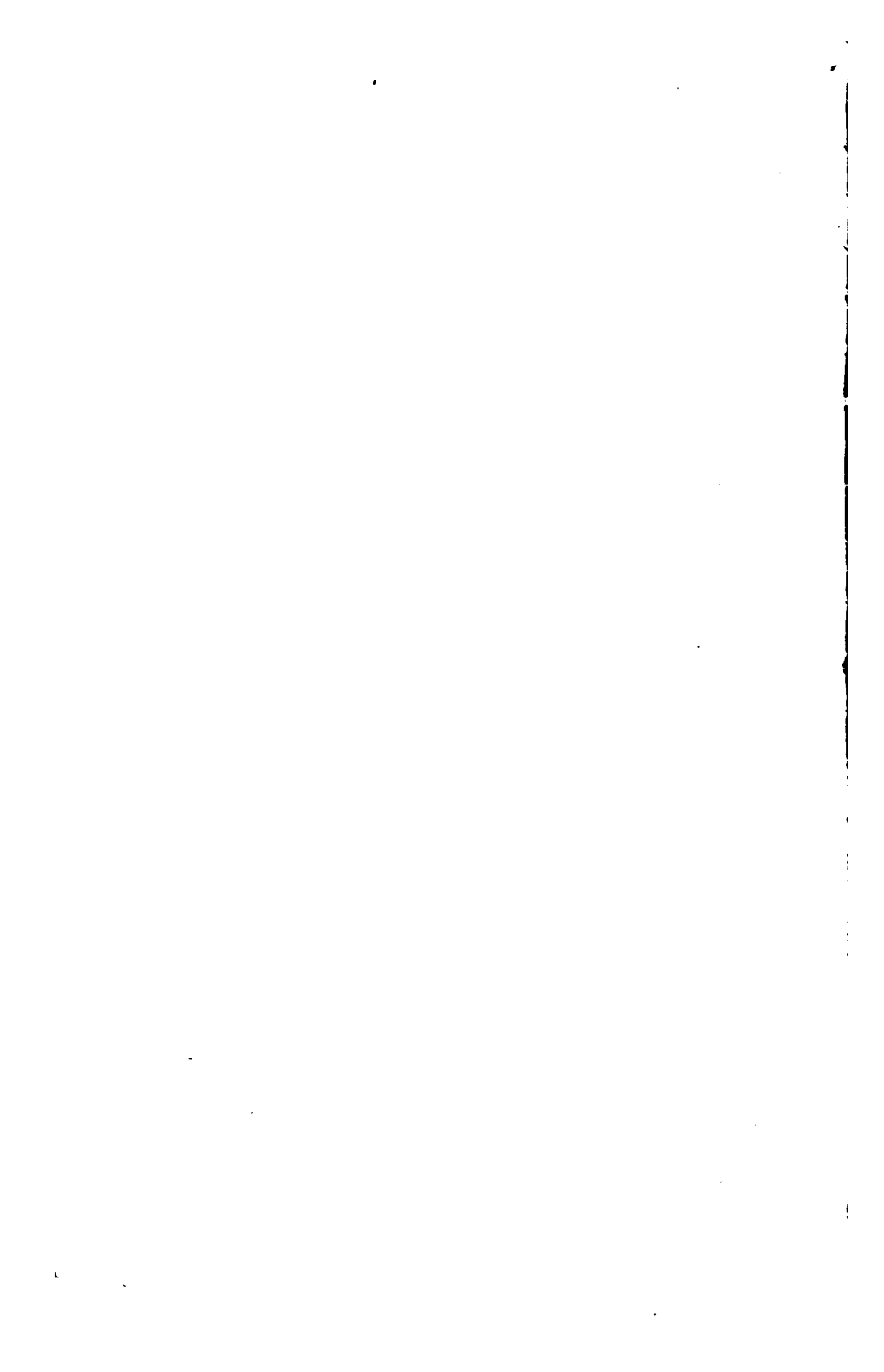
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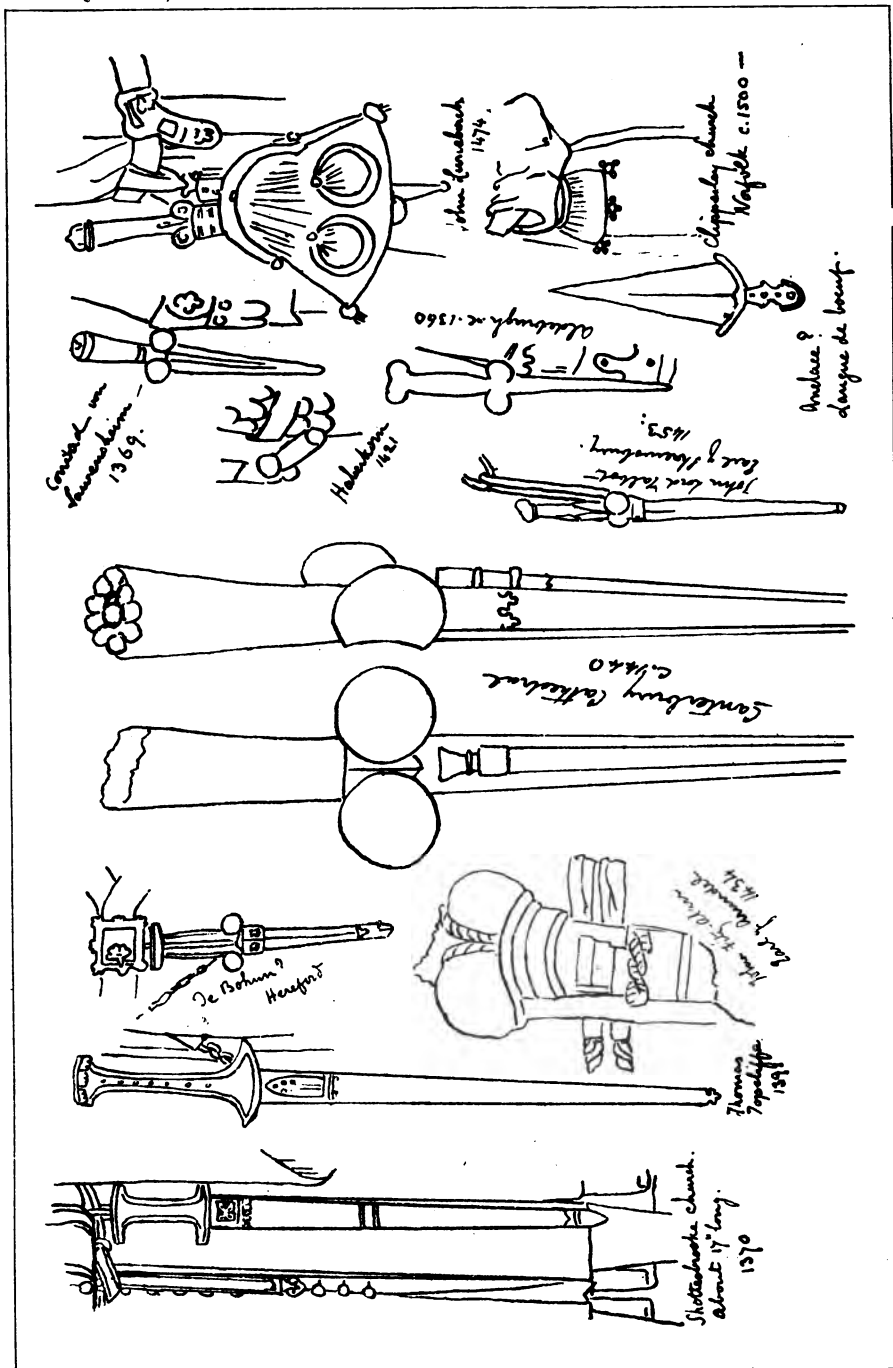
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THE RELIQUARY.

JANUARY, 1887.

On some of the Smaller Weapons of the Middle Ages.

BY THE HON. HAROLD DILLON, F.S.A.

AMONG the weapons of the Middle Ages we meet with several bearing special names, such as the Anelace, Baselard, Gestrum, Panade, Whinyard, Thwetyll, Skene, Wood-knife, Ballok-knife, etc.

Many of these are mentioned by Chaucer, and in Piers Plowman's Vision; and all are to be found in wills and inventories of the fourteenth, fifteenth, and sixteenth centuries. But it is often very difficult in these days to distinguish one from another. Even in the wills and inventories, an alternative name is often given; and, as in costume, a name used at one period for a certain thing, is found at a subsequent date to be applied to a totally different object.

In some instances, the nomenclature is due to the source whence the weapon was introduced, as in the case of the Irish Skene; in others, the peculiar form of the hilt or blade has given the name, as in the Ballok-knife.

We will now attempt to distinguish some of these weapons, one from the other, and may begin with the Anelace, or Anlas. (See Plate I., *passim*.) Hewitt, in *Ancient Armour and Weapons in Europe*, has noted the various derivations which have from time to time been given of the name, as from *annulus*, referring to the running ring often seen on the hilts of such weapons in brasses, etc.; from the old German *laz*, from *latus*, the weapon being worn at the side; the *wheel* like form of the guard has also been suggested as the source. We would, however, suggest a different derivation. Guiart, under the year 1298, mentions the weapon as *alenaz*—

“E plantent alenaz es chieres
En pluseurs lieus jusques es manches.”

In the romance of Partonopex, we have one of the characters bearing “une alesne bien poignant.” In the Paris Arsenal copy of Partonopex the weapon is called a *misericorde*. Now, alesne being the French for “awl,” a piercing, not a cutting, tool, and the two quotations above both referring to such a use, it certainly seems

probable that the *alenaz* was a stabbing weapon. If, again, the frequent transposition in Norman French of the letters l and n, as in Nicole for Lincoln, be considered, *alenaz* easily becomes *anelaz* and *anlas*. We may, therefore, look on the Anelace as a form of dagger, and used for stabbing only. Matthew Paris mentions the weapon when speaking of one Peter de Rivaulx, "gestans anelacium ad lumbare quod clericum non decebat." He also mentions it in many other places. Chaucer's Frankeleyn, had

"An anlas and a gipser al of silk
Heng at his gerdul whit as morne mylk."

The mention of the Anelace does not seem to extend later than the fourteenth century, after which period the arm probably appears under another name.

The name Anelace has been given in the Tower and some other collections to a weapon which, by foreign antiquaries, is known as the Cinquedeas, or Sangdedez. Mons. E. de Beaumont, in his introduction to the catalogue of the magnificent collection of C^{te} de Nieuwerkerke, has given a fine etching of one of these weapons, and Demmin, in his Arms and Armour (English edition), p. 426, shows us two at figs. 16, 17. Demmin calls them langues de bœuf, anglice *enelace*. It is curious, that in the Tower collection one of these weapons is evidently made from the blade of a broad headed spear and mounted in a handle. The term langue de bœuf has often been applied to such a spear, and it would seem as if the name at different periods was applied to either weapon. A similar case occurs in the bill, which, on a long staff, was the common and effective weapon of the Middle Ages, while, if dismounted and held in the hand, it became the useful woodman's tool still in use, and more often called a bill-hook.

Mons. de Beaumont claims that in no dictionary or document prior to the eighteenth century, is the name langue de bœuf applied to the sword which was commonly worn by Venetian nobles, but that the term refers to a spear. In the will of John Baddesworth (rector), 1472, is "1 baculum vocatum lang de befe," and various spellings of this name occur in wills and inventories, but not as varieties of the sword.

The Sangdedez, or "blood letter," has a blade four to five inches wide at the top, tapering to a point, and about twenty to thirty in length. The grip is a flat one, broad in the centre, and narrowing towards the pommel (where it broadens again) and the junction with the blade, where the two bars of the hilt are directed towards the point at angles of about 45° with the centre of the blade.

The Baselard, Baslard, or Badelaire, etc., was it seems more of a cutting weapon. It, or the anelace, appears to have been worn by ecclesiastics, judges, merchants, and all classes of civilians, whilst it is noted in the wills of the military classes with their other weapons. Du Cange, under Bandelaire, gives the following quotations:—

"Guillaume de Cravant chevalier, avoit feru le dit Guillaume sur la teste d'un coutel apelé badelare."

"Li les convient couper plançones de bois a leurs epées et leurs badelaires pour leurs chevaux."—*Froissart*.

"Affloient cimiterres, brancs d'acier, badelaires."—*Rabelais*.

Du Cange for its etymology, gives Badarellus, Badelaris, Basalardus, and adds that the word *base* in Old French has the same meaning.

Wright printed in "Songs and Carols," a poem entitled "The Baselard," from Sloane MS. 2593, of the time of Henry V. or earlier, in which we get some interesting particulars concerning this weapon. The speaker says—

"Myn Baselarde hath a shethe of red,
And a clene loket (mounting) of led.
* * * * *
My Baselard hath a wrethen hafte.
* * * * *
My Baselard hath a trencher (cutting edge) kene,
Fayr as rasour, scharp and schene."

Here we have a cutting weapon distinctly, and a smart looking one too, with its red sheath, silver chape, and wrethen or spirally twisted hilt. The loket at the top of the scabbard serves in some instances, as seen in the brasses at Northleach, Ore, Stoke Fleming, Shottesbrooke, and others, for the means of suspension. In some cases the weapon hangs by a ring at the pommel. The "wrethen hafte" is seen in numerous instances of daggers, but the representations of baselards hitherto met with show a flattish handle widening at each end. In some cases the baselard hangs by a thong from the girdle on either side of the body, in others it is suspended from a baldric crossing the body diagonally over the shoulder. Hewitt points out that the name was sometimes applied to a curved weapon. In "Horman's Vulgaria," 1519, it is stated that "a hoked Baslarde is a perelse (perilous) wepon with the Turkes," and Nicolles Gilles, cited by Roquefort, says that Charles the Bald wore always at his side "un grand badelaire turquois."

The following notices of Baselards, from the wills and inventories published by the Surtees Society, will give some varieties of the weapon, and also some of the alternative names alluded to above :—

- 1380. Henry Snayth (clerk) bequeaths "zonam stipatam cum rotis argenteis et deauratis cum baslardo appendente."
- 1392. Robt. Usher bequeaths "1 baslard cum manubrio murreo."
- 1406. John Parker, M.D., mentions "unam zonam cum uno baslardo deurato."
- 1414. Peter de Bolton (rector) leaves "unum baslard ornatum cum argento."
- 1438. John Bradford's inventory contains "1 baslard," valued at 8d.
- 1472. John Baddesworth (rector) bequeaths "1 baslard vocatum Iresch Skene bene ornatum cum auro et argento."
- 1483. Robt. Abdy (rector) bequeaths "1 baslard."
- 1485. John Carter's inventory notes, "1 baslard" valued at 8d., 1 dagger at 4d., 1 sword at 10d.

Knyghton says of Wat Tyler's death, "accepto basilardo." Stowe also calls Walworth's weapon a basilard; Froissart "grand badelaire." Charpentier says "coutelas olim bazelaire," and cites records where it is called "Baslardum sive cultellum, petit coustel portatif appellé beaudelaire."

In the will of Hickeman, 1450, we find a "baslardum vocatum woodeknyff," and another "vocatum hanger cum yvorie hafte." With regard to the term hanger, we find it applied to various knives. In 1427, Thos. Ryhale's will contains, with other knives, "1 hyngeler deauratum." John Esterfield, in 1504, bequeaths "my knif called an hanger." In 1543, Edward Mansergh mentions "three swords and a hynger;" in 1579, Sir Thos. Butler's inventory contains "hengers or skeynes;" and in 1587, Robt. Bruen bequeaths "my dropper or hanger." This last term *dropper* sounds rather like slang, and reminds one of Chaucer's *Reeve's Tale*, where we are told of the miller that "a joly popper bar he in his pouche." In more modern times hanger was used for the cutlass worn by naval men, and Swift makes Gulliver speak of his hanger. There is a word *Gestrum*, which does not appear in Du Cange, but evidently, in wills where it occurs, applies to some form of dagger. In 1442 Richard Cottingham in his will mentions "1 zonam blodiani argentatam cum uno gestro operato super caput cum argento," and H. Markett, in 1444, bequeaths his second best dagger and "optimum gestrum et zonam." The word also occurs in the will of John Rodes, 1457, it is there "argentatum."

Chaucer uses the word Panade (in some editions wrongly spelt *pavade*), and mentions that "of a swerd ful trenchant was the blade." This was the same as "Panart," an old French word for a long knife. Can poniard be derived from this last word? The Whinyard is defined by Minshew as a hanger, and in the play of Edward III. we have

"Nor from their tawny leather belts,
Dismiss their biting whinyards."

Davenant, in *The Wits*, 1636, speaks of "a deboshed whinyard." Nares, in his glossary, says whinger is the Scotch form of the word. The resemblance in sound to hanger makes it seem possible that whinyard, whinger, and hanger, were different pronunciations of the same word.

The Thwetyll, thwitel, or whittle also was a name for a knife, and though, perhaps, hardly to be classed as a weapon, yet we may note the mention of it at various dates. Alan de Alnewick, in his will 1374, mentions "unum cultellum cum manubrio de murro anglicé thwetyll." Chaucer in the *Reeve's Tale* says of the miller "a Scheffeld thwitel bar he in his hose." This would imply that it was a small knife carried like the Scotch skene dhù in the stocking. In an inventory of the goods of John Cadeby, between the years 1439 and 1451, are mentioned "3 cultellæ vocatæ thwetill cum manubriis argento ornatis." In Coles' dictionary whittle is defined as a small clasp knife, cultellus, but there appears no authority for

its being what we call now a clasp knife, *i.e.*, one folding up. Shake-speare in *Timon of Athens*, v. 2, says "There's not a whittle in the unruly camp, etc.," and Bishop Hall speaks of "a knot, a very dull whittle may cut asunder." Whittled, used for drunk, just as *cut* in modern slang, occurs in Lyly's *Mother Bombe III.* 3. The modern American word to whittle or cut in small pieces is familiar. Macaulay, in *Virginius*, applies the word to a butcher's knife.

The Skene or Irish knife was a weapon, and in Ireland, at least, was used for stabbing. In the unique Doucean print in the Bodleian, of Irish chiefs "Drawn after the quicke," we see the skene held as a dagger and in shape resembling a Scottish dirk. Andrew Sympson in his will, 1559, mentions "my sworde or skoyne," and Henry Fisher in 1578 bequeaths "a sword and skeane."

The Woodknife as above noted, occurs in a will of 1450 as the same as a baselard, and was doubtless used as a weapon on some occasions, though properly only a hunting knife. It occurs in the wills of W. Barker, 1403; J. Credy, 1426; J. Daubeny, 1444; Sir Robt. Thorpe (clerk,) 1547. Among the New Year's gifts to Henry VIII. in the 30th year of his reign, 1538-9, is "a woodknif with iij knives and a ledder shethe"

It seems to have been a very common practice to have one or more small knives in sheaths fixed outside the principal one. Such are seen on the effigies of Wm. Canyngs at Bristol, of the two husbands of Margaret Holland at Canterbury, in many foreign effigies figured in Hefner's *Trachten*, and in the pl. 34, 57, 58, of Rows' life of the Earl of Warwick, vol. 11 of Strutt's *Horda*. John FitzAlan, Earl of Arundel, 1434, also has a small knife attached. In modern days we find the same custom in the Highland dirk, and the Ghoorka kukri.

A Sheffield knife has already been referred to as mentioned by Chaucer. And in 1547 we find "Tunbrydg knyves" mentioned as purchased for Bernardinus and Petrus Martyr on their visit to Cranmer; in John Gylby's will, 1435, are "cultellos de cipres;" in that of Thos. Gryssop, 1446, "Doncaster knyffes."

The wedding knives which have been treated of by Mr. Douce in *Archæologia*, and of which specimens are in the British Museum, can hardly be considered as weapons, unless of defence.

There is one variety of knife of which there has been no satisfactory definition given, and that is the Ballok knife. In *Piers Plowman* we are told of two priests—

" Sir John and Sir Geoffrey
Hath a girdle of silver,
A baselard or a ballok knyf
With buttens overgilt."

Fairholt describes it as a knife hung at the girdle, and Hewitt does not attempt to distinguish it from other daggers or knives. There is, however, some evidence which may help us to recognise this weapon. In the will of Richard Gray, 1438, occurs "unum dagar ballokhefted cum argento ornatum." In John Pudsey's will, 1442,

is "gestrum meum ballokhefter hernesiatum." And in an inventory of about 1439-1451, of the goods of John Cadeby, we find "1 manubrium vocatum 1 ballockheft argento ornatum." The above evidently show that the name applied to the hilt and not to the blade. Hewitt mentions one class of dagger having the handguard formed of two knobs, and this we take to be the ballokhefted dagger, or ballok-knife, so called from the balloks or balls. In the inventory of Thomas Gryssop's effects, 1446, are two "ballok-purses. Such purses, ornamented with small balls, are often shown in illuminated MSS., as, for instance, in plates 109, 124, 125 of Strutt's *Dresses and Habits*, also fig. 186 of Fairholt's *Costume in England*, vol. 1, 1885, from the Romance of the Rose. A very fine example is seen in the brass of John of Luneborch, of Lubeck, 1474. in the Rev. W. Creeny's splendid work on *Foreign Brasses*. This figure bears a ballok-knife as well as a ballok-purse. In the illuminated Froissart, the priest John Ball wears a ballok purse at his girdle. Similar daggers are seen in the effigy of Sir Robert de Shurland, c. 1330, *Stothard*, where the small figure wears one; in the effigies of De Bohun, c. 1325, in Hereford Cathedral, *Hollis*; in that of John Fitzalan Earl of Arundel, 1434, *Stothard*; in the brasses of Aldeburgh, c. 1360, and of Robert Parys, 1408. *Waller*; and in the illuminated Harleian MS., 1319, of the deposition of Richard II., *Archæologia*, vol. xx., pl. 13. Hefner in his *Trachten* shows good specimens under the years 1369, 1414, 1421, 1443; but no better can be found than in the tomb, in Canterbury Cathedral, of the two husbands of Margaret Holland. This monument, figured by Gough, was erected about 1440, and the two noblemen both have ballok-hefted daggers about 18 in. from point to pommel, with balls about 1½ in. in diameter.

In the Fastolfe inventory, 1439, is "1 bollokhaftyd Dager harnesyde wyth sylver and 1 chape thertoo?"

The above are some of the smaller arms of the Middle Ages; but the dagger, pure and simple, is too large a subject to do justice to in a short paper.

Seal of the Dean of Hartington.

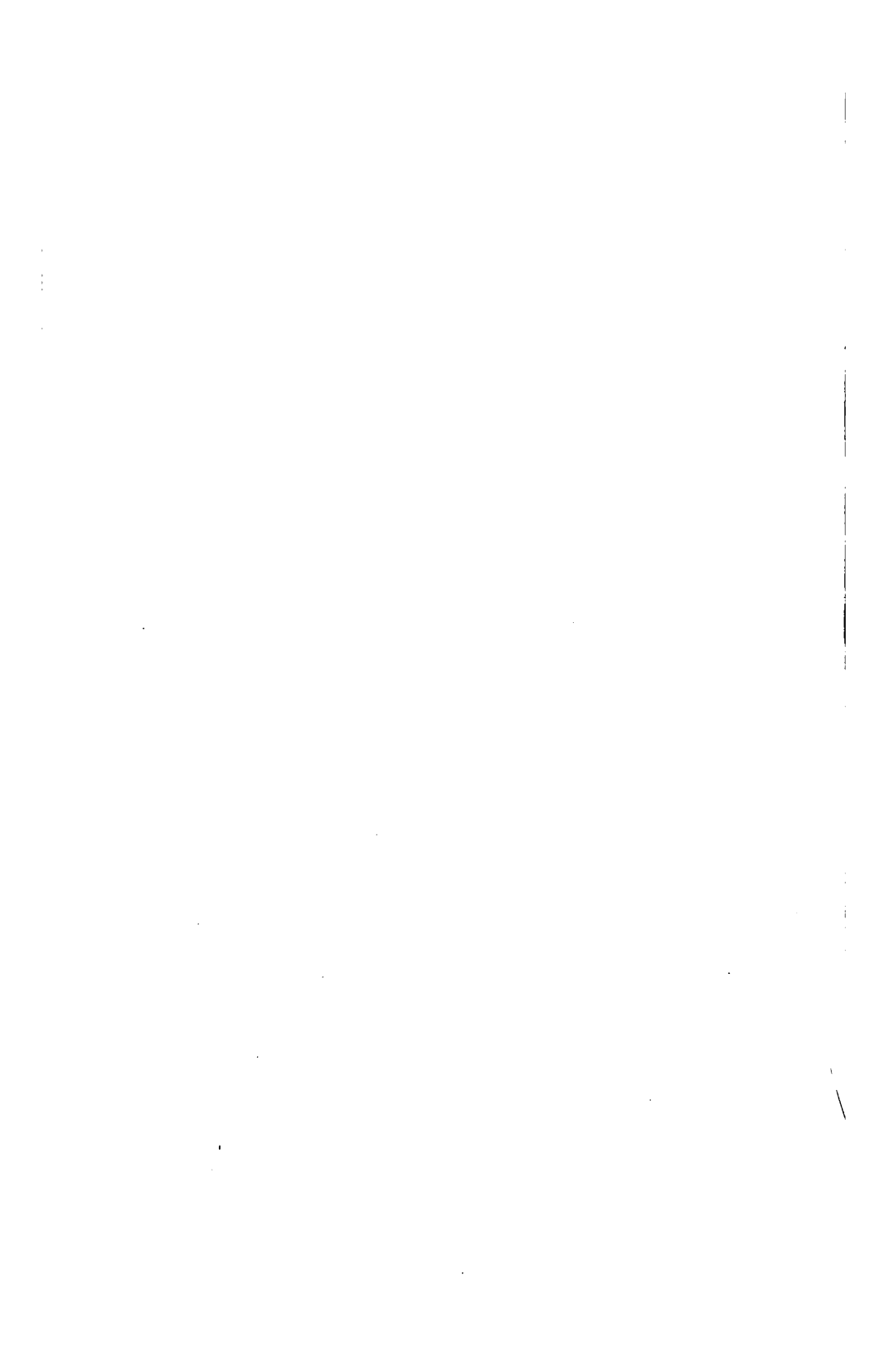
THE seal of the Deanery of Hartington, Derbyshire (Plate II.), affords a quaint illustration of the style of ecclesiastical costume of its date, which appears to be *circa* 1700. The seal, of which the plate is a full-sized impression, is of brass, affixed to a turned ivory handle. The extensive parish of Hartington used to be one of the many peculiars of the diocese of Lichfield, being exempt both from episcopal and archidiaconal supervision. The seal would be used in the granting of marriage licenses, probates of wills, and letters of administration. This seal was lent to us, in 1876, by the Rev. John Bateman, rector of West Leake, the last Dean of Hartington.



RING FOUND AT LANERCOST, CUMBERLAND.



SEAL OF THE DEAN OF HARTINGTON.



The Friar-Preachers, or Blackfriars, of Guildford.

BY THE REV. C. F. R. PALMER.

PRINCE HENRY, son of Edward I. and Eleanor of Castile, was born in the year 1267. His father and mother took the cross in 1269, and in the following spring sailed for the Holy Land. The two princes, John and Henry, were left in the guardianship of their uncle Richard, king of the Romans, who died, however, in March, 1271-2, and then they, with their sister Eleanor, who was a year older than Henry, remained mostly in the charge of their grandmother, Queen Eleanor of Provence. After the death of Henry III., the royal crusaders landed at Dover, August 2nd, 1273, and Edward took the throne. Queen Eleanor of Castile never saw her eldest son John again, for he had died twelve months before, and another sorrow awaited her in watching over the last days of her second son. Henry seems to have been a weakly child. After the death of John, Henry and his sister remained together, and with them always went a person merely called *Briton*, who if she was not their aunt Beatrice, Duchess of Bretagne, must still have been a companion of noble, if not of royal rank. Each of these three had a nurse or attendant, dame Amice for Prince Henry, dame Cicely for the Princess Eleanor, and dame Mabil for *Briton*. After a short time Henry, who was rejoined by his mother, had a sharp sickness, and September 24th, went with his grandmother, the queen-dowager, from Windsor to Guildford. On his behalf three widows watched in prayer, on the feast of St. Edward (October 13th), and again on All Saints' Day (November 1st), when 6d. was doled in alms among the poor for him. The next summer, he and his sister were taken on a gentle pilgrimage to Canterbury, and there, between July 4th and August 8th, they visited all the usual stations of prayer within the city, going to the church of the friar-preachers, August 2nd, where they made an offering of 3d. They were at Faversham on the 9th, at Rochester on the 10th, and at Merton on the 14th. At Westminster, John the tailor and an assistant made up their robes for the coronation, at which ceremony they and *Briton* took part, August 19th, in the Abbey, and gave their offering of 6d. at the mass. The Annals of Worcester particularly notice that the Duchess of Bretagne was there. The royal children were at Kennington on the 23rd, and at Windsor, on the 26th, with their parents.

From Windsor, Prince Henry, still with his grandmother, sister Eleanor and *Briton* went, in September, 1274, to Guildford, his *harness* being carried in two carts. He was now in his last sickness. The candies, syrups and other remedies sent him from London were of no avail. Divine aid, too, was implored for him. Three masses of the Holy Ghost were celebrated, September 17th, and an oblation of 3d. was made. Next day, there were masses at Guildford, and 7d.

was offered ; all that night, thirteen widows watched in prayer for him, and 1d. each was given to four poor people. On the 21st, an oblation of 6d. was made. His mother gave him a palfrey, August 26th, and another, September 20th following. The latter was a white palfrey, and was, indeed, a sad forewarning of the pale horse and gaunt rider so swift along his track, so soon to ride him down. And so the young Prince lingers on till Saturday, October 20th, and then "*hac die obit dominus Henricus*," as his household roll attests. The corpse was embalmed, wrapped in cerecloth, and placed in a coffin padded with 8 lbs. of wool ; 150 lbs. of wax candles were burned, and also incense around the body. The whole funeral expenses amounted to £4 5s. 5d. On the 24th, three masses were celebrated in the church of St. Mary, of Guildford, for the repose of the Prince's soul, and 6d. was distributed in alms to the poor. Next day, for the same intention, 3s. 6d. was given at the offertory at the first mass at Merton, and at the second mass 18d., when the citizens of London came around the body, and bore it away, doling 2s. 3d. to the poor as they passed along from Guildford to Westminster. And so they laid the Prince within the walls of the abbey, in his last and now forgotten resting-place.¹

Now notwithstanding all the royal abidings at Guildford down to the time of Prince Henry's death, no notice is found of friar preachers at Guildford, not even when prayers were sought for him both in and after life ; and this is all the more remarkable in an age when the royal journeys were marked by abundant alms to the four mendicant orders. Yet within a few months after the Prince's decease, these friars had an establishment at this town, and the queen-dowager was the foundress. Eleanor of Provence was the patroness of the friar-minors, while Eleanor of Castile was the nursing mother of the friar-preachers ; so in this instance the queen-dowager departed from her usual devotion. It appears, then, that she founded this priory in affectionate remembrance of her grandson, and listened to the desire of his mother in the choice of the order. The heart of Prince Henry was deposited in the church of this convent, and was solemnly exposed 12 kal. Nov., as the anniversary of his death came round.* The Princes Thomas and Edmund (sons of Edward I. by his second consort, Margaret of France), were present at a mass celebrated here, May 17th, 1306, for Henry's soul, and made an offering of 21d.³ ; being mindful of a half-brother, of whom they had no cherished memory, for they had never seen him, and he had been dead for thirty years and more.

The friar-preachers established themselves in Guildford a little to the north of the High Street, close to the river, and not far from the royal park. For the weal of his soul and the souls of his predecessors, kings of England, Edward I. granted to the prior and friars, March 5th, 1274-5, in free and perpetual almoign, a road leading from Guildford

¹ Comp. de expens. hospicii d'ni Henrici et familie sue, 1-2 Edw. I. Comp. de expens. hospitii, etc., 2-3 Edw. I.

² Obituary of the Convent.

³ Lib. comp. hosp. d'nor. Tho. et Edm. fil. reg. 34 Edw. I.

to the royal park, to be enclosed for enlarging their area.⁴ The site was evidently received from John, son of Alan Fayrchild, who appeared before the king's justiciaries at Guildford, in the octaves of Michaelmas, 1279, and gave and confirmed to these religious men for ever, all the lands and tenements within the town and without, which they held of him, and before had of his gift, quit of every service, in free pure and perpetual almoign.⁵ This John was not numbered among the benefactors of the house, so that his gift must have been the queen-dowager's purchase.

In raising the fabrics of their church and house, the friars found generous benefactors. John de Westpurle gave the timber for the dormitory and 100*l.* for building it. Sir Hugh Fitz Otho built the choir; and a lady named Clarisse made the stalls.⁶ For the rest, the friars probably relied on the bounty of their foundress, on their own labours, and on alms dribbling in for more than twenty years. The king granted them, Oct. 11th, 1294, four oaks fit for timber, out of Gildesford park.⁷ As the convent was founded by a queen, so the queens of England after her enjoyed the privileges of foundresses, and were the special patronesses. The community consisted of not more than 25 religious. When Edward II. desired to carry out the intentions of his mother, Eleanor of Castile, and found a monastery of Dominican sisters in England, he proposed to transfer this convent to that purpose, and in 1318, wrote to the sovereign pontiff for the necessary licence.⁸ But he afterwards abandoned the design.

In a little piece of land or close called the Prior's Croft, afterwards known as the Fox and Den Field, at Stoke, about a mile distant, was an excellent spring which supplied water to the convent through pipes. This conduit probably made up for some failing in the old convent well, which was worked in the old fashion with windlass, chain, and bucket.⁹

In the time of Henry VI. or Edward IV., William Sydney gave the friars a croft called Brydeland; and Thomas Genyns esq. (who died Aug. 10th, 1508, and was buried in Compton Church,) gave another croft. Both were probably soon sold. Moreover, the friars had in Woking a tenement, with a garden, called the *Hermitage of Brokewood*, which might have been their anchoretage, or was attached to their house to protect the recluse from secular services and imposts. And at Worplesdon, within the forest of Windsor, they had 12*a.* of land, which they leased, Mar. 19th, 1509-10, to Henry Exfolde, for 60 years from the next Michaelmas, at the yearly rent of 8*s.*, and 2*s.* 11*d.* to the manor of Worplesdon.¹⁰

Edward I. gave the friars, Oct. 11th, 1294, two old leafless oaks

⁴ Cart. 3 Edw. I., no. 19.

⁵ Placita Corone, Mich. 7 Edw. I.

⁶ Obituary.

⁷ Claus. 22 Edw. I., m. 3.

⁸ Rot. Rom. et Franc. 11-14 Edw. II., m. 13.

⁹ History of Guildford.

¹⁰ Ministers' Accounts, *infra.*, etc.

in Gildeford Park, for fuel; and July 18th, 1298, six more such trees there, for the same purpose.¹² This king was at Guildford in May, 1302. On the 15th, by her royal father's order, Isabel, countess of Holand, gave an alms of 4s. to the friars, for a day's food, through F. Alexander de Henton. The king himself, on the 17th, gave 12s. for three days' food, through F. Richard de Offinton; and next day (Friday) he gave 4s. for one day's food, through the same, and was present at the mass celebrated in their church for the soul of Sir Arnold Gavaston, making an oblation of 5s. 4d.¹⁴

On coming to Guildford Edward II., Aug. 1st, 1324, gave 8s. to the 24 friars here, for a day's food, through F. WILLIAM DE GILDEFORD, prior.¹⁵ The king arrived here again, Oct. 10th following, and gave 5s. 4d. to the 16 friars, for the same purpose, through the prior. Being at Henley-on-Thames, July 7th, 1326, he sent 5s. to the 15 friars, for the anniversary of his father, through F. Richard de Gildeford;¹⁶ and Sept. 20th following, he sent 5s. 4d. from Woking, to the 16 friars, by Thomas de Stonhous his *garçon*, for a day's food.¹⁷

In the early part of his reign, Edward III. was several times at Guildford. Coming here, Feb. 27th, 1327-8, he gave the friars half a mark for a day's food, by the way of pittance, through F. Richard de Gildeford.¹⁸ And being at Chanton, Nov. 19th, 1331, he sent forward by the same F. Richard, 5s. 8d. for the day's food of 17 friars, against his coming again to the town.¹⁹ The king at Guildford, Sept. 12th, 1334, gave 6s. 8d. for a day, for 20 religious, through F. Henry de Bray.²⁰ In 1336, the 20 friars went to meet him in the procession which welcomed him into the town, and he gave them, Apr. 21st, 6s. 8d. for one day.²¹ In the following year, the religious, 18 in number, again met the king in a similar manner, and received, Dec. 29th, 4d. each for a day, through F. Richard de Odiham.²²

Henry IV. was at Farnham, Sunday, Feb. 11th, 1402-3, at Guildford on the 12th, at Kingston-on-Thames next day, and at Eltham on Wednesday the 14th. At Guildford the king and royal family lodged with the friar-preachers; and before leaving them he made them a gift of 40s. for the damage done to the house, vessels and gardens in entertaining the royal guests.²³

By letters-patent of Nov. 4th, 1504, Henry VII. granted to F. JOHN VENABLES prior, and to the convent, 40 cartloads of firewood every year out of the royal park at Hendeley and common of Worpesden, in pure and perpetual alms. In return two masses were to be celebrated every week by two friars at the altar of the B. V. Mary, for the

¹² Claus. 22 Edw. I., m. 3: 27 Edw. I., m. 9.

¹⁴ Lib. garder. (elemos.) 30 Edw. I.

¹⁵ Rot. garder. Expens. forensec. elemos. 18 Edw. II.

¹⁶ Rot. garder. de part. expens. forinsec. 19 Edw. II.

¹⁷ Rot. garder reg. de part. expens. forinsec. 20 Edw. II.

¹⁸ Rot. hospit. reg. 1-2 Edw. III.

¹⁹ Comp. locumten. contrarot. garder. hosp. reg. etc. 5 Edw. III.

²⁰ ²¹ Lib. garder. reg. de annis 8, 9, 10, 11 Edw. III.; Bibl. Cotton. Nero c. viii.

²² Comp. garder. reg. 11, 12 Edw. III.

²³ Comp. Tho. More, cust. garder. hosp. reg. 4 Hen. IV.

prosperous and happy estate of the king, Margaret his mother, Henry prince of Wales and his other children, in life and after death, and for the souls of Elizabeth late queen, Arthur late prince of Wales, and Edmund late earl of Richmond the king's father; with the collect, *Quesumus omnipotens et misericors Deus, ut Rex Henricus septimus*; secret, *munera quesumus Domine oblata sacrificia*; and post-communion, *Hec Domine salutaris sacramenti perceptio*, for the good and happy estate of the king, his mother and son: and with the collect, *Inclina Domine aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecamur, ut animam famule tue Elizabeth nuper regine Anglie*; secret, *Animam famule tue Elizabeth nuper regine Anglie*; and post-communion, *Annue nobis Domine, ut anima famule tue Elizabeth regine Anglie*, etc.²⁴

Henry VIII. gave the friars, July 29th, 1531, 5*l.* "in reward"²⁵ probably for their labours, as some of the religious were skilled in horticulture, and were engaged in laying out and fashioning the royal grounds and gardens here.²⁶ The last royal alms came from the princess (afterwards queen) Mary, who, in July 1537, bestowed 7*s.* 6*d.*²⁷

William de Arundel, rector of Mikelham, by will of June 11th, 1295, bequeathed half a mark to the friar-preachers of Guldeford. *Richard de Rudham*, rector of Compton, who died Sept. 2nd, 1341, was a very special benefactor. *Richard Fitz Alan*, earl of Arundel and earl of Surrey, by will dated Mar 4th, 1392-3, ordered that the houses of friars, especially Arundel and also others, including Guldeford, should be looked after, by advice of his executors, as they were bound to pray for the souls of his father, mother, wife, and himself. *Robert de Sloughton*, temp. Hen. V. or VI. gave 20*s.* a-year for ever. *Sir Reginald Bray*, knt. "spectabilis vir," was a particular benefactor; by his will of Aug. 4th, proved Nov. 28th, 1503, he bequeathed to every house of friars in England 40*s.* to pray for his soul for two years, and to the friars of Guildford, where his mother lay buried, 200*l.* by 10*l.* a-year, to say mass for the souls of dame Katherine his wife, Richard Bray his father and Jane his mother. *Master Peter de Farnham* left the convent a book *Totum Corpus Juris Civilis*. *Richard Tangle* "dedit Conv. unam tassim." *John Wyse*, rector of Claverdon, bequeathed a book *Summa Summarum*. *Thomas Stedman* and Elizabeth his wife gave the friars a good goblet with a cover. *John Yewan*, gave a precious chalice. *Gilbert de Sloughton*, great-grandson of Robert, gave 40*s.* a-year out of his land called Mourtesley, dying in 1516.²⁸

The obits kept in the church for some of these and other benefactors and anniversaries of deaths were numerous. They ran as follows:—

January. 2nd: Jane Bray, mother of the venerable Reginald

²⁴ Pat. 20 Hen. VII. p. 1. m. 27 (10).

²⁵ Nicolas, Privy purse expenses of Hen. VIII.

²⁶ Petition, *infra*.

²⁷ Royal Collection, 17 B. xxviii. fol. 216, Brit. Mus.

²⁸ Madox, Formulare. Nicolas, Test. Vet. Nichols, Royal Wills.

(Bray) knt. 8th: Master John Ydmay. 12th: Richard de Estone
 13th: Sir Henry Scrope of Bolton, knt., 1458. 17th: Master
 Richard Brocas. 22nd: Mast. William Wantyng. 23rd: Robert
 Hornemed, 1409. 27th: Alice Forde. 29th: Alice at Voyke.
 31st: Roger Bright, father of F.

February. 1st: John Wautale, for whose soul and for whom he
 intended all the friars of this convent were specially bound to pray.
 5th: John Hunte. 9th: John Counter, late of Chelworth, esq.,
 Margaret, Elizabeth, and Elizabeth his consorts, and James Walbeff,
 one of his executors. 10th: Sir Hugh Fitz Otho, the benefactor
 in building. 17th: William Wyppelee. 18th: Mast. Peter de Farn-
 ham, the benefactor. 22nd: Richard Tangle, the benefactor.

March. 2nd: lady Matilda de 8th: Juliana, wife
 of William Elioth. 12th: Richard de Pollesdene, Emma his wife,
 and Thomas their son. 14th: Sir John le Wyse, rector of Claverdon,
 the benefactor. 15th: Henry de Chulesburge. 16th: Roger Torold.
 27th: Sir Guy Ferre the younger. 29th: John de Aubernoun.
 31st; Roger Forde.

April. 2nd: Clarisse, the benefactress in building. 3rd: Sir
 John Claroun, knt. 9th: Sir Guy Ferre, knt, 10th: Richard Pays.
 11th: Lady Ela de Hyngespre [Longespre, 1300,] "quæ fratres
 Guldefordia primo" 12th: Agnes Basset, lady of
 Burgham, 1342. 15th: Sir Philip de Bartone, archdeacon of Surrey
 (died between 1305 and 1320). 17th: died Walter Hanys.

May. 2nd: Richard de Chabeham, park keeper of Guldeford.
 6th: Mast. John de Lewes. 7th: Isabel Sarney. 13th: Sir Robert
 Corta 14th: died John Maudyt and Radulphia, parents of
 F Henry Maudyt. 17th: died John Westpurle, the benefactor in
 building, 20th: died Alice, lady of Burwham (widow of Thomas de
 Wintershull, lord of Burgham), a very special benefactress, 1385. 21st:
 Lady Mary de Browes and lady 23rd: Lady Katherine,
 wife of Andrew Worldham. 26: died Alice Bryth, mother of F.
 John and Peter Bryth.

June. 16th: died Thomas atte Hyde, Agnes his wife, and Thomas
 their son. 18th: died John de Worldham. 27th: Thomas Sted-
 ham and Elizabeth his wife, the benefactors. 29th: John
 Aubernon, knt.

July. 1st: died John de Cycestre, citizen of London. 6th:
 William de Weston. 10th: John de la Pule, knt. 13th: John de
 Ladisdale. 18th: died Thomas Westpurle, son of John. 28th: Sir
 Thomas Dagworth, knt. 30th: Lady Isabel Croyroys, prioress of
 Rousparre.

August. 2nd: William Basset, lord of Burgham, who *d.* Aug,
 1st, 1429. 3rd: Master Bernard Brokeys (rector of St. Nicholas',
 Guildford, who died in 1368). 9th: Sir Reginald Bray, knt., the
 special benefactor. 10th: Thomas Genyns, esq., the donor of land.

September. 2nd: Richard de Rudham, rector of Compton, a very
 special benefactor (1321). Elizabeth Harwy. 27th: Sir John
 Kemeys and lady Matilda his consort. 30th: Catherine Medylton.

October. 4th: John de Leddrede. 6th: John Wyford. 8th:

died Lady Eleanor, countess of Ormond. 10th: died William Sydeney and John Yewan, the benefactors. 14th: Richard Dey, Richard Cross. 17th: Lady Mary de Wyntreshull, Thomas Wyntreshull. 18th: Alice Gaton, Thomas Milward and Alice his wife. 19th: Alice at Parke. 20th: Jane de Westwode.

November. 2nd: Jane de Dadyme. 3rd: Robert Bekyngnam and Elizabeth his wife, for whose souls the convent was bound to say the vigils of nine lessons and mass of requiem on the morrow of All Souls for ever. 5th: Thomas Dympisfolde. 9th: Constance de Abernoun; Lady Elizabeth Camoys. 19th: William atte Parke. 21st: John le Spencer, of the parish of Cotham.

December. 14th: died Mr. Robert Pernekote. 16th: died Sir Haymond Wyc, 1297. 29th: Ven. lord Robert Waldeby, formerly bishop of *Ely* (Chichester, then York, and died, May 29th, 1397).²⁹

The friars kept an obit, probably by desire of the foundress, May 15th, for those slain in the battle of Lewes. They had the obits of Eleanor of Castile, Nov. 26th, and Eleanor of Provence, June 25th; the commemorations of Henry III. Nov. 16th, Edward I. July 8th. and Edward III. June 14th (*sic*); the obits of three masters-general of the order, F. Raymund of Penafort, 3rd master, Jan. 6th; F. John the Teutonic, 4th master, Nov. 4th; and F. John of Vercellis, 6th master (to whom they must have been indebted for the licence to found their house), Nov. 30th. They also kept the four anniversaries of the order, for the fathers and mothers of the religious, Feb. 4th; for all buried in the churchyards of the order, July 12th; for friends and benefactors, Sept. 5th; and for all brethren and sisters of the order, Oct. 10th, now-a-days Nov. 10th.³⁰

The following list of religious of this house, with the days of obit or death, is given alphabetically, as the lack of dates prevents a better chronological arrangement. MARCELLINUS AKORTON, S.T.D. once prior here, died Dec. 20th, 1482. Alonold . . . Apr. 17th. Godescalculus Amybury, novice, died Aug. 4th. WILLIAM ANDREWS, S.T.D. prior here, then bishop of Achonry, 1374, translated to Meath, 1380, and died Sept. 28th, 1385; obit, same day. William de Apdele, Oct. 24th. Gilbert de Athurdale, June 22nd. Peter Attewode, died Aug. 8th. John Babuc, assigned to the convent, June 20th, 1397, by the master-general. Richard Barbor, Mar. 17th. John de Beauchamp, living in 1365; Aug. 5th. John Borne, Feb. 13th. William Broham, priest, died Dec. 5th. Bartholomew Brocas, ordained acolyte, Mar. 7th, 1348-9; Nicholas Brygge, Apr. 10th. John Bryth, May 26th. Thomas Burgenyn, Apr. 5th. John de Burstede, ordained subdeacon, Mar. 7th, 1348-9; Apr. 25th. Francis Buryto, ordained deacon, Dec. 21st, 1521. William Castro, May 1st. Péter Challoner, Dec. 9th. John Chertsey, made penitentiary in the diocese of Winchester, Feb. 26th, 1399-1400; did many good things

²⁹ Obituary of the Convent of Guildford, Cambridge Public Library, no. LL. II. 9. This MS. has been so much injured by the application of galls, that we have preferred to follow Tanner's transcript (MSS. 342, fol. 179) in the Bodleian Library.

³⁰ Obituary.

in this convent, and died July 1st, 1406. Robert de Chertesye, Apr. 19th. William de Chydyngfold, Apr. 2nd. Richard Coke, Sept 7th. Stephen Colyn, Feb. 8th. Levinus Comes (Earl?), Sept. 16th. Richard Constantyn, Apr. 8th. Francis Cowdrey, ordained priest, Dec. 23rd, 1523. David Cranle, died June 7th. Thomas Crochyn, had the master-general's license, May 24th, 1391, to stand as lector here, till he could proceed with the course at Oxford given him by the provincial chapter; became S.T.M.; Apr. 19th. William Cuthulle, novice, May 9th. John Cyfrewas, ordained acolyte, May 19th, 1380. Richard Damel, Dec. 8th. John David, ordained priest, Dec. 19th, 1388; Aug. 23rd. John de Dene, had faculties for confessions and preaching, June 20th, 1321. Nicholas Doushutte, laybrother, Dec. 21st. Philip Durand, an Irishman, Oct. 2nd. Richard de Erburfeelde, had faculties for confessions, etc., June 20th, 1321; Aug. 13th. Richard Eylond, died 1503; May 21st. WILLIAM FARNHAM, S.T.M. once prior, July 24th. Henry Fawkner, novice, Apr. 23rd. Roger Fysshier, ordained priest, May 30th, 1382. Geoffrey, once master of the schools of Guildford, Dec. 1st. John Gilbert, bishop of Bangor, 1371-2; of Hereford, 1375; of St. David's, 1389; died July 28th, 1397; Sept. 11th. WILLIAM DE GILDEFORD, prior in 1324. Geoffrey Godalmynge, had faculties for confessions, etc., June 20th 1321, died 1340; Feb. 16th. JOHN GODALMYNG, B.D. ordained acolyte, Dec. 21st, 1364; once prior, died Dec. 17th Godalmynge, S.T.M.; Mar. 11th. Thomas Goff, ordained priest, Dec. 21st, 1521. Roger Goold, died Sept 24th. RICHARD GRAVENEY, once prior and lector, died May 28th, 1469. JOHN GREGORI, once prior, Aug. 16th. John Gright, ordained acolyte, Dec. 21st, 1364. John Grounwyle, Mar. 12th. William Growe, Aug. 12th. Richard Grunbinville, Oct. 16th. WILLIAM DE GILDEFORD, prior, 1324. Thomas Guildeforde, Nov. 5th. John Guldeford, July 24th. Peter de Guldeford, Apr. 4th. Richard Guldeford had faculties for confessions, etc., June 20th, 1321; made penitentiary for the archdeaconry of Surrey, March 4th, 1345-6; Jan. 25th. Thomas Guldeford, Oct. 29th. Alexander de Hampton, Sept 9th. Richard Hampton, Mar. 29th. Nicholas de Harlam, Apr. 13th. William Harte, died 1519; Jan. 16th. WALTER HAVELDESHAM, S.T.D. once prior, died Sept. 3rd. John de Henton, Apr. 30th. Robert Herbert, July 2nd. BERNARD HERMAN, prior and lector in 1373; July 21st. Nicholas Horle, Dec. 23rd. Philip Jolyff, lay brother, Aug. 16th. John Knight, died Oct. 26th. John Knyhzt, novice, Aug. 7th. Richard Knyth, lay brother Sept. 23rd. John Kyngeston, Dec. 16th. Gilbert Leddrede, Feb. 28th. Richard Leddrede, ordained priest, May 19th, 1380, and was lector here; Aug. 25th. Thomas Leddrede, had faculties for confessions, etc., June 20th, 1321; penitentiary for the archdeaconry of Surrey, Sept. 15th following; Oct. 16th. Hugh Levet, novice; Sept. 13th. Thomas Lumbarde, living in 1428. Andrew Lyon, ordained subdeacon, Mar. 17th, 1357-8; deacon, Dec. 22nd, 1358. John Madhurst, Nov. 14th. William de Mandeville, had faculties for confessions, etc., June 20th, 1321. John Marten, died Aug. 8th. Henry Maudit, a special benefactor, died May 13th. Edmund May, Sept. 10th. John Meke, Sept. 23rd. Nicholas Mendhy, once

sub-prior, died 1503; May 11th. John Molond, Oct. 5th. Nicholas de Monyngton, living in 1365, sometime provincial, died Apr. 29th. Nicholas More, novice, July 14th. Stephen Nichols, ordained acolyte, Dec. 21st, 1364. William de Newport, had faculties for confessions, etc., June 20th, 1321. William de Nortone, Sept. 8th. Richard de Odiham, living in 1337; May 6th. John de Omstat, assigned here as a student, soon after the general chapter, 1397, by the master general. Robert Orpud, May 8th. William Pervile, Apr. 13th. Thomas Petawilm, July 13th. Garrad Pistor, died Jan. 15th. Jordan Polyng, Nov. 8th. Roger Prestun, May 8th. Peter Radmore, Aug. 18th. John Redyng, June 13th. John de Reygate, March 14th. William Richford, a most learned man, "SS. Scientie humilis professor ac provincialis Angliæ, qui moribus, ac sanâ doctrinâ totum ordinem decoravit," being elected provincial in 1483, and dying in 1501; May 4th. John Roche, died 1522; Mar. 23rd. John Rycardy, who preached before Richard II. Dec. 25th, 1383, in the royal chapel at Eltham, and (then S.T.M.) on Easter day, (Apr. 6th) 1393, at Eltham again; and on Good Friday (Mar. 31st) 1396, morning and afternoon, at York, receiving the fee of 20s. on the first and 40s. on the other two occasions; died Aug. 9th. John Salington, Oct. 1st. Thomas Seke, novice, died Aug. 9th. Peter Selborn, Sept. 4th. Roger de Siccavilla, Nov. 2nd. John Sowle, July 23rd. Robert Sprect, Oct. 25th. John Stertavant, novice, Jan. 26th. Henry de Stocton, June 21st. Stephen Stocton, Apr. 8th. John de Stokbrugg, ordained priest, Dec. 21st, 1364. HUGH STONHARD, prior in 1428. JOHN STOOK, S.T.D. once prior; Aug. 28th. Nicholas Stremer, S.T.M., instituted provincial, June 2nd, 1501, by the master-general; Nov. 6th. Radulf Swanland, ordained subdeacon, Mar. 17th, 1357-8. John Taverner, Oct. 14th. Robert Tayle, Sept. 29th. John Taylowr. lay brother, who did many good things for the convent; Feb. 7th. John de Thursby, once prior of Salisbury, "qui vitam religioissimam ducens, et pater multorum existens, feliciter vitam consummavit, A.D. 1458;" dying May 10th. ROBERT TRENOWAT, once prior, died 1505; Apr. 26th. JOHN TROCTHWORPE, S.T.D. once prior, died Aug. 21st. Stephen Tutcher, Dec. 16th. William Tydewyk, Dec. 1st. THOMAS TYDMAM, prior in 1462, died 1477; Jan. 24th. JOHN VENABLES, prior in 1504, died 1519; Apr. 13th. John Vivent, July 22nd. John de Wantyng, Feb. 8th. William de Weston, May 1st. Edmund de Westoun, May 28th. Robert Whedward, died May 25th. Walter Winchelsee, died Mar. 12th. William Winchester, Jan. 2nd. THOMAS WOCKYNG, once prior and lector, died 1400? (1425?) May 1st. Bartholomew Wodeland, Mar. 18th. John Wonham, Oct. 4th. William Worcester, priest, July 4th. JOHN DE WOUERBE, once prior and lector, May 23rd. Richard de Wytle, lay brother, died Dec. 5th. John Wytleu, Aug. 27th. William Wytmaner, died Apr. 16th.³²

There seems to have been a good library here. Leland found in it: "Fizacer super 4^m Sententiarum.

³² Obituary. Reg. mag. gen. ord. Romæ. Reg. epis. Winton.

Vita S. Germani, soluta oratione.

Expositio Trivet super regulam Augustini.³²

Henry VIII. built a hunting seat for himself within the precincts of this house, and professed great love and favour towards it.³³ But in the last years of its existence, the religious fell into the greatest poverty, and in their straits addressed the following petition to their Royal master :—

“ In moste humble wyse shewyth unto yo^r most exelent highnes and prudent wysdome yo^r faythfull lovyng orato^rs and co^tynuall bedmen the p^or and co^vent of the freers p^oshe^s wⁱn yo^r towne of Gylford the wiche sayd poore place beyng now of yo^r most gracyo^u queene Janes fundacyon and so ever hetherto hathe co^tynued from the 3d and . . . yers of queene Elynore wyfe and spowse unto Kyng Henry the 3d for home as fyrst fundryse we are co^tynually bownd to pray for the sowlle and now also for the mooste puissant and highe excelent estat of our sayd moost gracyo^u queene to thys sayd fundasyon by very ryght tytell of succession fundryse lamentably bysichyth your noble grace of yo^r bowiefull goodnes p^otendyng there yo^r charyte toward vs yo^r sayd beedmen Also for the greet zeale amyte love and fave^r that your noble grace and high maieste dothe p^otend toward thys our sayd place of yo^r sayd gracyous quenes fundacyon yn that yt hathe pleasyd yo^r hyghnesse to edify bylde and sett up a place of hono^r wpon and wⁱn the p^ocyncts of thys sayd fundacyon for the hye pleasur of yo^r noble grace yo^r heerys and succe^se^ss for ever more wiche place decaythe and for fere hyt sholde hereafter decay more and more yo^r said Orato^rs havynge no londys Rents nother tenementys for the mayntenace of theyr sayd howse and co^vent but lyvyth by charyte and almes of all true crysten people the wiche charyte and almys we Receave not so plantefull as we have yn tyme passyd wherthrough the sayd place hathe susteyned great scarcyte and penury as well often tymes wantyng towarde their bodely sustentacyon as yn mayntena^uce of theyr Ruyno^u house and buyldyng Also wantyng wher w^t to acomplysse manyfolde pleasurs for yo^r grace to be done as yn setting owt trying and facyonyng grownd and gardyns about yo^r sayde place wherfor and yf hyt may stond w^t yo^r gracs pleasure to anex graunt and geve Annuyte a benefice p^obend free chapell corodie co^mandery or order and governy over ony howse of almes and prayers unto the sayd p^or and covent as well and fyrst for the mayntenance of yo^r sayd place and there to bynd us perpetually as allso to socour ayde and conforte of yo^r sayd orato^rs and beedmen and maynteynyng their Ruynows buyldyng

³² Leland, Collectanea.

³³ The lord admiral, Will. Fitzwilliam, thus wrote from Guildford to Thomas Cromwell, Aug 1st, 1536 or 7 :—“ My very good Lord, in my most herty man^{er}, I com^mende me vnto yo^r good Lordship. . . . And forasmoeche as the Freres is but a litle house, and wilbe sore pestred at the king^s being there, as me seemeth the p^osonnage of Sainct Nicholas, which is nere vnto the Co^rte shalbe a mete house for yo^r Lordship to lodge in, for yo^r quietness and ease. . . . At Guldeford Mano^r, the first day of August.”—*Miscellaneous Letters, temp. Hen. VIII., 2nd series, vol. xi. no. 52.*

Also Renuyng and kepyng suche grownd and gardyns accompassyng yo^r sayd place trustyng allwayes to yo^r gracs pleasur of y^e yerely value as yo^r hyghnes w^t yo^r honorabull conseyll can dyscerne or as yt please yo^r noble grace to sheow yo^r moost hye fave^r thereto the p^rmisses tenderly consideryng the same In so doyng yo^r sayd orator daily praythe to allmyghty god for yo^r most pryncely and honorabull aestat to Reigne prospere and to endure. Amen." ³⁴

In answer to this petition, a yearly pension of twenty marks out of the royal exchequer was granted, Oct. 23rd, 1537, commencing from the previous Easter, to F. WILLIAM COBDEN, prior, and the convent, during the royal pleasure.³⁵ If ever paid at all, this annuity soon ceased. The suffragan bishop of Dover made his visit of desolation, October 10th, 1538, and the house was surrendered.

"M^d. We the p^ror and co'vent of the blacke fryers of gylford w^t one assent and co'sent w^towte any man' of coaccyon or co'sell do gyve ow^r howse In to the hands of the lorde vysyter to y^e kyngs vse desyeryng his grace to be goode and gracyous to vs in wyttenes we subscribe ow^r namys w^t ow^r p^rper hands the x day of october In y^e xxx^{te} yere of y^e raygne of ow^r moste dred sou'eyn lorde kynge Henry y^e viijth.

"W^{AM} COBDEN p^ror.

"P^r me WILL^M DALE.

"P^r me ROBERT MERTON.

"P^r me PHYLYPU' STAWFFORD.

"P^r me J . . . YNS [blotted].

"P^r me JOHAN'E' FORT.

"P^r me THOMAS HOPKYN."

The visitor sold goods to pay the debts of the convent, and left an inventory of the remainder.

"THE BLACKE FREERS OF GILFORDE.

"This indenture makith mencyon off all the stuffe remayning in the howse of the blacke freerys in Gilforde receyued by the lorde visitor vnder the lorde p^ruey seale and delyu'd to iohn dabarne meyer y' & to daniel mugge to see & order to y^e Kingis vse w^t the howse & all y^e app^rten^{ncs} till the Kingis plesure be further knowen.

The quere.

It. at y^e hey alt' a feyer tabill of alabast'.

It. at y^e endis of the alt' tabillys peyntid w^t ymagery.

It. a tabernakill on the alt' w^t an ymage of ow^r lady.

It. before y^e alter a clothe hanging of clothe of badkin w^t a frontlyt motley veluit.

It. an aut' clothe on y^e alt'.

It. a canapy ou' y^e sacrament.

at eche of y^e alt' a frame for an alt'.

It. ij gret candelstickis of laten.

³⁴ Historical Documents (Exchequer), 1st Series, no. 350.

³⁵ Pat. 29 Hen. VIII., p. 2, m. 3 (40).

- It. a feyer egill for a lecturne laten.
 It. feyer stallys well sileid w^t an orgeyne lofte.
 It. a peyer of orgaynys.
 It. ij pore lecternys' tymber.
 It. a tu'be w^t a marbill stone on y^e north side of y^e quere.
 It. vnder the stepill a feyer lofte, vnder yt a stalle.
 It. in the stepill ij bellys a gret & a small.

The chirche.

- It. a prop' chapell sileid w^t a tabill alabast' on y^e alt'.
 It. a feyer deske w^t in y^e p'tclose.
 It. ij setis to knele before y^e alt'.
 It. ij other auters in the chirche w^t in the p'tclose w^t tabylls allabaster.
 before eche alt' a feyer sete w^t in y^e p'tclose & ij setes to knele
 before eche alt'.
 It. a tu'be of marbil & a feyer candelbeme new w^t owt y^e p'tclose.
 It. iij tabillys allabast' on iij frameis for aulterys ij pueis w^t diu'se
 other setis.

The Vestrey.

- It. ij feyer framys for vestimentis w^t allmerys & a borde to laye on
 vestments.
 It. the vppar p't of the sepulcre woode.

The gret Kechin.

- It. a gret leade in a furnas.
 It. ij gret chymneis w^t racks to rost.
 It. ij chopping bordis & in y^e enn' howse a cest'ne of leade to wat'
 barly.

The entre betwixe both kechinns.

- It. ij setis framys to sett on.

The litill Kechin.

- It. ij frameis of leade to wat' fische.
 It. dressing bordis.

The pastre.

- It. a gret bolting hoche.
 It. a gret trowe to knede in w^t a borde ou' yt.
 It. ij molding bordis an old trowe vnder.
 It. in y^e ynn' howse a hotche for brede.
 It. a gret chopping borde.
 It. an other small borde & a planke.
 w^t racks of wood to hange flesche.

In the yarde.

- It. a feyer well w^t buckitt & chenys to drawe wat'.

Beside y^{ls} because y^r was gret clamor for dettis the w^{ch} drewe
 aboue x li. wherfor all y^e stufte of y^e vestre the w^{ch} was very pore was
 solld for vijli and xs. the w^{ch} was all oweing abroad beside y^e bretherne
 and s'vaunts for (w)hois payement all y^e stufte of y^e kechin & buttrey
 w^t ij candelstickis of y^e quere w^t y^e pore bedding was all solld and
 the holl money payed excepte xvjs viijd. the w^{ch} payde the visitorys
 costis and y^{us} the visitor chargeid s' Will'm cobden lately p'or y^r w^t y^e
 kingis loging w^t all suche implementis as he before was chargeid w^t
 by y^e kingis officerys and beside y^r d'd to y^e seid s' will'm cobden

x platerys vj discheis & iiij sawcerys the w^{ch} war markid w^t the kingis marke to kepe y^e seide vessell' w^t y^e login & app'ten'nce till y^e kingis plesure be furt' knowen and y^e seid visitor hath w^t him to y^e kingis vse in plate broke & holl ^{xv} vnc' & v vnc' & y^{ms} he dep'teid.

by me IOHN DABORN mayer.

by me DANIELL MUGGE." ³⁶

The visitor reported, no lead here, except perhaps a few small gutters³⁷

The king kept the convent and lands in his own hands, and built the house into a good dwelling as an occasional royal resort and hunting-seat.³⁸ James I., Nov. 22nd, 1620, gave the office of keeper of Guildford Park to his servant, John Murray, esq., and his heirs male for ever; and the same day he granted the priory house, as the principal lodge of the park, to him, Elizabeth his wife, and his heirs male for ever, to be held as of East Greenwich, at the rent of 50s. a-year.³⁹ When Murray became earl of Annandale, he bought Guildford Park, and passing his rights back to the crown, obtained an absolute grant of the lands, etc., Mar. 31st, 1630, free from any entail, but by the same tenure.⁴⁰ He sold the whole to James Maxwell, esq., afterwards earl of Dyrilton; and eventually, by repeated sales, it came, about the year 1741, to the family of Onslow, in which it remained. The friary was an ancient Gothic structure, but became much injured by the removal of the pinnacles, etc., and the insertion of modern windows. In 1791, it was converted into barracks, and the church, which had been used as a barn for many years, was made the lodging of a troop of soldiers.⁴¹

The land at Woking consisted of the Hermitage of Brokewood, and with it a garden of 6a., a close of heath and pasture of 8a., a pasture called Hermitage Brook, of 6a., 1a. 3r. in Miltreame meadow, and ½a. in Holbridge Mead, all lying together. A royal lease of these (therein erroneously said to have belonged to the *grey friars* of Guildford) was granted, Aug. 22nd, 1548, to Sir Michael Stanhope, knt., at 26s. 8d. a-year for 21 years.⁴² In 1553 and 1562, the whole was tenanted by John Porter.⁴³ At the petition of John, earl of Mar, James I., Jan. 20th, 1608-9, granted the Hermitage and all to Justinian Povey and Robert Morgan, gents., to be held as of the manor of East Greenwich, at the old rent of 26s. 8d.⁴⁴ And, Nov. 13th, 1620, the king granted the manor of Woking, including this rent, to Sir Edward Zouch, knt., marshall of the royal household, and to the heirs of his body, with certain remainders, by service of carrying the first dish to the royal table, when the king was in

³⁵ Treas. of rec. of exch., vol. B. ²/₉ : Submissions of Monasteries, etc., nos. 8, 19.

³⁷ Treas. of rec. of exch., vol. A. ²/₁₁ : Inventories of Frieres.

³⁸ Ministers' Accounts.

³⁹ Pat. 18 Jas. I. p. 6, m. 9.

⁴⁰ Pat. 6 Car. I. p. 8, no. 2.

⁴¹ History of Guildford.

⁴² Miscellaneous books of Court of Augm. Inrolments of leases, vol. 219, fol. 138b.

⁴³ Ministers' Accounts, 6 Edw. VI., 1 Mary, no 39. Ib. 3, 4 Eliz., no. 30.

⁴⁴ Pat. 6 Jac. I., p. 32, m. 31.

England, on the first Feast of St. James (July 25th) after succession to the property, and paying 100*l.* in minted gold, in full recompense of all ward, service, and rent.⁴⁵

The land at Worplesdon, still held under Exfold's (sometimes called Exholte) lease, consisted of a garden-plot called Duke's garden, of 2*a.*; Partinge Croft, of 1½*a.*; arable ground, of 7*a.*; a grove of rough ground, of 1½*a.*; and a mead of 1½*a.* The whole was rated, Apr. 8th, 1553, for Edward, Lord Clinton and Say, K.G., admiral (the woods and trees being only sufficient for hedges and fences); and he received the royal grant, May 3rd following, for himself, his heirs, and assigns, the tenure being as of the manor of East Greenwich, and the rent of 14*d.* a-year.⁴⁶

Prior's Close, at Stoke, tenanted in 1553 and 1562 by Henry Polstede, esq., at 5*s.* a-year, was leased, June 27th, 1567, to William Morgan, gent., for 21 years, at the same rent: and then or late occupied by John Smallpiece, was granted, Jan. 19th, 1581-2, at the petition of Sir William Brooke, knt., lord Cobham, to Edmund Froste, gent., and John Walker, their heirs and assigns, to be held as of East Greenwich, at the old rent.⁴⁷

3*vv.*

BY J. T. MICKLETHWAITE, F.S.A.

AT the suggestion of the Yorkshire Archæological and Topographical Association, much ivy has lately been taken away from the ruins of Byland and Rievaulx Abbeys. The west front of Byland is now free from it, and at Rievaulx the church and most of the frater have been uncumbered; and anyone who knew the places a few years ago, or who will compare them as they are now with photographs taken then, will see at once how much they have gained.

Nevertheless, objections have been made, and may be they will be listened to, to the stopping of the good work so well begun. Therefore, let us examine them, and see what they are worth.

The first set of objectors are the sentimental—perhaps they would rather call themselves poetical. But I think better of poetry than to class with it the vapid prosings of uncultured minds, which the cheap-tripper thinks romantic, and which form the stock-in-trade of the ordinary guide-book maker. It is easy to be sentimental about ivy. It is the weak wife, gracefully clinging for support to the sturdy husband oak; or it is the beautiful veil, which kindly nature spreads to hide the havoc made by wicked man. Sentiment, like symbolism, can be fixed on to anything and turned any way. You cannot argue from it; but, if it must be answered, why then, the clinging wife chokes her husband in her loving embrace; and the beautiful veil is an eating cancer, which, slowly but surely, completes the destruction begun by man.

We, who love the old walls for their own sake, hate the ivy, not

⁴⁵ Pat. 18 Jac. I., p. 6, m. 35.

⁴⁶ Particulars for grants, 7 Edw. VI. Pat. 7 Edw. VI. p. 8, m. 34 (2).

⁴⁷ Ministers' Accounts. Pat. 24 Eliz., p. 10, m. 5.

because it covers them up—we might forgive that—but because it destroys them. The ivy is not a mere clothing of the old wall, but a parasite living upon it, and drawing the life out of it to feed itself. It forces its tender and harmless-looking shoots into every crevice, and there they grow till often they become great trunks. Their increase rends the stones asunder with irresistible force, and, at last, brings down what was a noble work of man's skill to a shapeless heap of stones. Let anyone look over those parts of Rievaulx Abbey which have not yet been freed from the pest, and he can see it in every stage, from where the tender shoot clings to the stone for support, to where the old tree has burst to pieces the strong wall, and both have fallen to the ground together.

Then there is another set of objectors, namely, the landscape painters, who complain that the taking away of the ivy has robbed them of some great masses of foliage which they liked to paint. To them be it answered, that, although the painters may claim the title of *artist* as belonging only to themselves, there are other and nobler arts than landscape painting, and that a good example of thirteenth century Cistercian architecture is worth ten thousand times more than any picture which they can make of it. It shows a singular blindness to all arts except his own, that a painter should complain of the taking away of the ivy from the east end of the Rievaulx choir, when he sees what has been gained thereby. It was one huge mass of green, and I do not deny that it was beautiful. But the infinitely more beautiful old architecture was entirely hidden, and might for aught that could be seen have been the end of a ruined cotton mill. Now I contend, and I think most men of taste will agree with me, that the remains of old English architecture which have come down to our time can be put to a better use than to make of them frames whereon to grow greenery. The painter may find his ivy anywhere, and an old barn is as good a vehicle for it as the noblest work of architecture. But the beauty of an old abbey is its own, and the loss of one cannot be made up by the existence of others.

Thus, then, even if the ivy wrought no harm, it is better away. How much more so, then, when it will certainly, in the end, destroy anything upon which it is suffered to grow.

So much in answer to those who would give over the abbeys altogether as a prey to the ivy. But, it may be that some will propose a sort of compromise—that the churches and more important buildings should be saved, but that the “picturesque” ivy should be allowed to run free on others of less architectural pretension. To this we must answer emphatically, *No*. There is a true poetry about the old ruins, very different from the mock romantic sentiment with which ignorance clothes them. It can only be understood by those who have studied the history of the buildings; and that is to be found as much in the lesser as the greater. Therefore, those as much need protection as these.

As an artist, and as an antiquary, I thank the noble owner of Rievaulx Abbey for what he has done there, and I venture to express the hope that he will not allow anyone to dissuade him from carrying on the work to the end.

On a Ring found at Lanercost, Cumberland.

BY R. S. FERGUSON, F.S.A.

THE ring, of which we give an engraving (Plate II.), was found in 1883, in the garden of a cottage just outside of the boundary wall of Lanercost Priory, near Naworth Castle, in Cumberland. Of it the vicar of Lanercost furnishes the following account to the "Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society."

"It is about an inch in diameter, but laterally has been rather pressed out of its circular shape, thus probably showing that it has been worn. It may have been a thumb ring, and worn over a glove. It is of copper, but has been gilt, traces of the gilding being left. The field of the shield has been of blue enamel, the greater part remaining. Round it there has apparently been a margin of some other material, perhaps of gold. What the device has been is not quite clear, though most probably a lion rampant, queue fourchée: Braose bears azure, a lion rampant or, but the field should be covered with cross crosslets. However, from such a small shield, if the lion took up such a large part of it, it is quite possible that the crosslets were purposely omitted. If the lion was of real gold, perhaps it has been picked out by some thief, and at the same time the ring stripped of its thick gilding. Otherwise the device may have been of softer enamel, and so removed by the chemical action of the earth."

Several questions arise about this ring; first as to its date. The clue to that is to be found in the shape of the bezel, which is a heater-shaped shield. Examples of such shields abound in the monumental effigies of the thirteenth and fourteenth centuries, and Boutell, in his *Manual of British Archæology*, gives on one plate four very beautiful instances, viz.:—1, Shield of Raymond, Count of Provence, Westminster Abbey, about 1250; 2, Shield of Edward the Confessor, Westminster Abbey, about 1250; 3, Shield of Percy, from the Percy Shrine, Beverley Minster, about 1350; and 4, Shield of Prince John of Eltham, Westminster Abbey, 1334. There is a decided difference in shape between the first two shields and the last two, the first being leaner, so to say, than the latter; and the shape of the bezel of the Lanercost ring agrees very closely with the shape of the two leaner shields; so that we may safely assign the ring to the earlier century, and put it down as of the time of Henry III. or Edward I. With this epoch the *champlevé* enamel entirely agrees, a statement we make on the authority of Mr. J. C. Robinson, who has seen the ring. The *champlevé* process was practised from the eleventh to the fourteenth century, during which period the city of Limoges was the great manufactory from whence the *champlevé* enamels emanated; and, as most of the Limoges work was on copper gilt, we may venture to suggest that possibly this ring comes from Limoges; on the other hand the shape of the bezel is rather an argument for the ring having been made in England. The slight border round the shield is not heraldic; it is merely a slight rim of metal left to enclose the enamel when the field was cut away (*champlevé*) for its reception, and has now lost its gilding. The colour of the field is azure, and the charge has been a lion rampant, queue fourchée, or double-tailed; it must have been of one or other of the heraldic metals, and as the rest of the ring is gilt, the lion must

almost certainly have been gilt too. The question is, to find out who bore Azure, a lion, queue fourchée, Or. Braose, suggested by the vicar of Lanercost, is a Howard quartering, introduced into the Howard arms by the marriage of Lady Margaret Mowbray, eldest daughter of Thomas Mowbray, Duke of Norfolk, with Sir Robert Howard, to whose descendants she brought the dignities of Duke of Norfolk, Earl Marshal of England, great estates, and fourteen quarterings to their coat of arms. This fact probably suggested Braose; but the lion of Braose is single, not double-tailed. On consulting Charles's Roll of Arms, printed in the *Archæologia*, vol. 39, assigned by Mr. Perceval to the end of the 13th century, we find—

“623. Robert de Stepeltone. Azure, a lion rampant, tail forked, or.”

Stepelton equals Stapleton, and Stapleton is the nearest parish to Lanercost, and, according to Denton's MS. *History of Cumberland*, one moiety of the manor and parish of Stapleton belonged to a family of that name, *tempore* Edward III., and probably earlier. This ring, then, belonged to some member of this family in the 13th century. The manor went among co-heiresses of the Levingtons in that century, and probably the first Stapleton came in then. He is not unlikely to have come to Lanercost in the retinue of Edward I., to have picked up a local heiress, and to have become known by the name of the place he settled at. He must, unless his ring finger was of gigantic size, have worn this ring, like the knight in the *Squieres Tale*, who is thus described by Chaucer:—

“Upon his thombe he had of gold a ring,
And by his side a naked sword hanging,”

This brings us to Mr. Robinson's opinion of the ring:—

“The ring is unique. It is not at all likely to have been worn as a thumb ring. Any knight or great personage bearing coat armour would certainly not have had a bronze gilt and enamelled ring, but a real gold one, the former being mere “Brummagem,” so to speak, even then. It strikes me now, on the spur of the moment, that this ring may have been a sepulchral or typical ring interred with some abbot or bishop. Investiture rings were often of merely nominal value.”

But the Robert de Stapleton of Charles's roll was neither knight nor great personage; he was a simple squire, and the Stapletons of Stapleton must not be confused with the knightly family of Stapleton of Edenhall, who bore a totally different coat of arms, namely: *Arg.*, three swords pomels in the nombril of the escutcheon, points extended *gules*. No Stapleton of Stapleton seems ever to have been knighted, or to have attained any position of dignity in the county. A member of such a family might well have had to be content with “Brummagem.” The probability, however, is that its owner, when he purchased it, did not know it was not solid gold. By the statute, 5th Henry IV., c. 13, the gilding and silvering of rings and other articles of a similar nature made of copper or latén was prohibited under a severe penalty; the import of such rings was prohibited by 3 Ed. IV., c. 4. The existence of these statutes shows that people were deceived by such “Brummagem” ware, and the Stapleton who owned this ring may well have been defrauded. We may further remark that an heraldic ring, charged with the armorial bearings of a private gentleman, can hardly have been an investiture ring.

On the Font at Tissington.

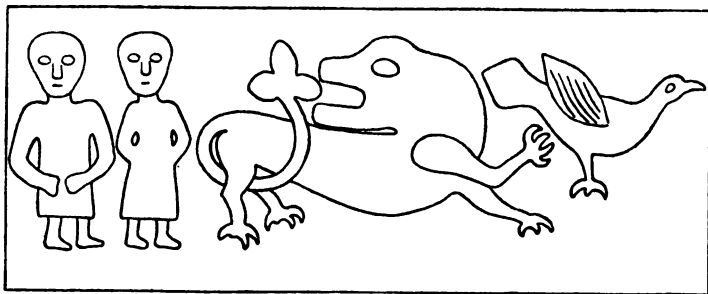
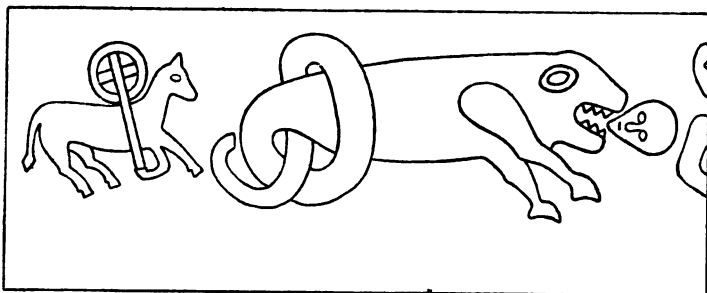
BY J. ROMILLY ALLEN, F.S.A. (SCOT.)

THE village of Tissington, in Derbyshire, is situated four miles north of Ashbourne, and is known to antiquaries on account of the ancient custom of well-dressing, which still survives there. The church at Tissington is of considerable interest, the oldest remaining portions being the south doorway and the font, both of which are of the Norman period. The doorway has a tympanum, with a cross in the centre on a back-ground of checquer-work, and at each side below are two small figures with their arms a-kimbo. The font (Plate III.), which forms the subject of the present paper, has a bowl of cylindrical form with a round moulded base, resting on a square pedestal. The dimensions are as follows:—Inside diameter of bowl, 1 ft. 7½ ins. ; outside diameter of bowl, 2 ft. 2½ ins. ; depth of bowl inside, 10 ins. ; depth of bowl outside, 1 ft. 5 ins. ; total height, including base, 2 ft. 8 ins. The cylindrical surface of the bowl is ornamented with incised carving, representing the Agnus Dei, a monster with a human head in its mouth, two human beings standing close together, a beast biting his tail, and a bird.

Up to the present time no systematic attempt has been made to explain the meaning of the figures found upon the fonts, tympana of doorways, and other sculptural details of Norman churches in England. In archæological works it is not unusual to find such representations described as being curious or grotesque, but it is seldom that any satisfactory explanation is given as to their real significance. Most guesses which are made on the subject fall wide of the mark, because it is assumed that the mode of thought is the same at the present day as it was six centuries ago, and that the idea which is most readily suggested to the modern mind by a particular outward form must necessarily have been the one the mediæval artist intended to convey. Many authors are also misled by the erroneous notion that contemporary events connected with local celebrities were illustrated upon Christian monuments and buildings.

The only possible way to understand the symbolism of the early Christian monuments is to arrange and classify the whole of the subjects represented. The key to the meaning of some is given by inscriptions, which will enable all the rest of a like nature to be identified. A great number of Christian symbols still remain in use at the present day, and these can, of course, be easily eliminated. The remainder must be compared with the illustrations in contemporary MSS., as it is from this source alone that any explanation can be derived.

The sculptures on the Tissington font belong to a class not uncommon in the 12th century, where symbols of well known import such as the Agnus Dei are found associated, in what appears to be a most incongruous way, with figures of monstrous animals. It seems very unlikely that so sacred a symbol as the Agnus Dei should be



THE FONT AT TISSINGTON.

placed side by side with these uncouth creatures merely as a freak of fancy on the part of the designer, and it must, therefore, be supposed that the whole was intended to teach some spiritual lesson to those who possessed the key to its meaning

The Agnus Dei occurs more frequently than any other subject in Norman sculpture, and there are several instances of its association with animal forms. On the tympanum at Hognaston, in Derbyshire* an ecclesiastic, with book and crozier, stands in the centre of a group consisting of the Agnus Dei, a wild boar, three other animals, and two birds. An equally remarkable assemblage is to be found on the tympanum at Parwicht†, in the same county, where the Agnus Dei has a bird above its head, two serpents beneath its feet, and in front a stag, a boar, and a beast with a floriated tail, similar to the one at Tissington. On the font at Ilam, in Staffordshire, the Agnus Dei is placed next to a beast holding a human head in its mouth, as at Tissington. On the font at Kirkburn, in Yorkshire, the Agnus Dei is standing between a man holding an axe over his shoulder and another man leading a beast by a cord, followed by a serpent, a bird, and another animal. The Agnus Dei fighting with a dragon is carved on the capital of one of the columns of the Norman doorway at St. Laurence, Walmgate, York. The Agnus Dei occurs together with animals and other subjects on the arch-mouldings of Norman doorways at Alne, Barton-le-Street, Bishop Wilton, and Brayton, in Yorkshire; also at Dalmeny, Linlithgowshire. The meaning of the symbolism of the Agnus Dei is too well known to require explaining. The chief peculiarity of the representation at Tissington is the circular ring round the cross, which also is found on the tympana at Hognaston and Parwich, but is not common elsewhere.

The placing the Agnus Dei in association with figures of animals will not appear so extraordinary when it is known that in mediæval times there existed an elaborate system of Christian symbolism founded on the habits and characteristics of the animal world. The germs of this system are to be found in the New Testament, where our Lord compares his disciples to sheep, and where He Himself is called the Lamb of God. In the early Christian paintings of the Catacombs at Rome, the allegorical treatment of sacred personages under the form of animals was first introduced into art, and soon became extremely popular. In the 6th century mosaics of the Church of SS. Cosmas and Damian, at Rome‡, the system was further elaborated by the introduction of the non-scriptural Phœnix, as a symbol of the Resurrection. Finally, in the 8th century, or possibly earlier, all the spiritual allegories founded on the habits and characteristics of the animal world were collected together in one volume, known as the "Bestiary," or "Book of Beasts." It is not known who compiled the work originally, or in what language it was written. The oldest MSS. now existing are in Latin, and do not date

* Cox's Churches of Derbyshire, vol. ii., p. 491.

† Ditto, vol. ii., p. 490.

‡ Parker's Mosaics of Rome and Ravenna, p. 19.

back beyond the eighth century. The Bestiary must have been widely read and extremely popular, as so many copies have survived to the present day, there being several MS. versions dating from the 8th to the 15th centuries in all the large libraries in Europe, and even after the introduction of printing fresh editions were brought out. It was translated into Saxon by an unknown author*, into Norman-French verse by Philippe de Thaun, at the beginning of the 12th century; into French verse by William, a priest of Normandy, about 100 years later; and into French prose by Peter, a priest of Picardy, about the same time. The Bestiary of Philippe de Thaun has been translated into English by the late Thomas Wright, in his "Treatises on Science and Literature during the Middle Ages." With the exception of this, and a short article by the same author in his "Archæological Album," nothing has been written on the subject in England, but in France M. C. Hippeau has published the "Bestiaire Divin, de Gillaume, Clere de Normandie," and the texts and illustrations of the other Bestiaries are given by MM. Cahier et Martin in their "Mélanges d'Archéologie," vols. 2, 3 and 4. Dr. J. Anderson, in his Rhind lectures on "Scotland in Early Christian Times," has pointed out the great importance of the Bestiary as bearing on the symbolism of the early Christian monuments in Great Britain. The best MS. copies of the Bestiary are to be found in the British Museum, the Bodleian Library at Oxford, and the University Library at Cambridge, being chiefly of the 13th and 14th centuries. The number of animals described in the Bestiary is about 40, but no doubt the original number was smaller, and fresh stories were added from time to time. Each animal is treated in the same way; first there is a picture of it, then comes a description of its appearance and habits, and lastly a moral, as in Æsop's Fables, having a spiritual application. Many of the stories are taken from Pliny, and other classical authors, and the list of clean and unclean beasts given by Moses in the xiv. chapter of Deuteronomy, and elaborated in the xi. chapter of the Apocryphal Epistle of Barnabas, seems to have been the foundation of a good deal more. Texts from the Bible are frequently quoted in the Bestiary, especially those in the Psalms and the Song of Solomon about animals.

The Bestiary was not only read extensively, but the illustrations were used in the decoration of ecclesiastical buildings, as on the 14th century sculptures at Strasburg Cathedral,† the 13th century painted glass windows at Bourges Cathedral,‡ on the Norman doorway at Alne, in Yorkshire,§ which has inscriptions over each subject; and on carved misereres of stalls at Exeter Cathedral,||

* Only a fragment remains in the "Codex Exoniensis," at Exeter. (See Thorpe's edition).

† Cahier and Martin "Nouveaux Mélanges d'Archéologie." *Curiosités Mystérieuses*, p. 120.

‡ Cahier and Martin "Monographie de la Cathédrale de Bourges."

§ Jour. Brit. Archæological Association, vol. 42, p. 143.

|| Building News, Feb. 12, 1886.

Boston Church, Lincolnshire,* Wakefield Church, Yorkshire, and other places.

Although it does not necessarily follow that all the zoomorphic sculptured details of Norman churches can be explained by means of the Bestiary, yet the existence of a system of Christian symbolism founded on the characteristics of the animal world, which was certainly in some instances used in the decoration of ecclesiastical buildings, shows that there is nothing really incongruous in the association of the Agnus Dei with figures of beasts. The great difficulty in dealing with the early sculptures is to identify the different animals, as the illustrations of many of them in the MSS. are not in the least like their appearance, as we know it to be. This is especially the case with foreign animals that the artist knew only by description.

Upon the Tissington font there are two beasts and a bird. One of the beasts has a tail tied in a Stafford knot, and holds a human head in his mouth. It has been already mentioned that a similar creature occurs on the font at Ilam, in Staffordshire, and on the Norman doorway at Bradbourne, a monster is represented with a man coming out of his mouth, but showing the shoulders and upper part of the body instead of the head only. Subjects of the same nature are to be seen in 12th century sculpture abroad on the capitals of columns at Geneva Cathedral; at the Abbey Church of Payerne, in Switzerland; † at the Church of St. Caprais de Haux, Canton de Créon (Gironde); ‡ at Verona Cathedral, in Italy; § at Le Mans Cathedral, in France; at Bale, in Switzerland; || and at the Church of St. Jacques des Ecossais, at Ratisbonne. ¶ The Bestiary MSS. also afford examples of beasts being represented with a human head in the mouths, as in a 14th century MS. in the Paris Library, where the beast is named the "Yelve"; ** and also in a 14th century MS. in the University Library at Cambridge, †† where the beast is named the "Crocodile." The volute of an enamelled metal crozier, in the Paris Library, terminates in an animal's head holding a human head in its mouth. ‡‡ It is clear then that such representations as the one on the Tissington font are not uncommon in mediæval art, and no doubt when attention is directed to the matter other instances will be found. The reason why the crocodile, in the Cambridge Bestiary, is drawn with a man's head between its jaws seems to be that the description of the reptile mentions the fact that

* Associated Architectural Soc. Rep., vol. 10, p. 175. Many misereres are illustrated in Thos. Wright's Hist. of Ludlow, and in his Hist. of Caricature, but the subject of the symbolism of the misereres has yet to be worked out.

† Blavignac's "Sacred Architecture of Lausanne," pls. 55 and 73.

‡ Revue de l'Art Chrétien, vol. 7, p. 76.

§ Small door; see South Kensington Museum Art Library Photos, Portfolio No. 419.

|| Cahier and Martin "Nouveaux Mélanges d'Archéologie," *Curiosités Mystérieuses*, pp. 181 and 231.

¶ Gailhabaud's Architecture.

** Cahier and Martin's "Mélanges de Archéologie," vol. 2, pl. 25, fig. c F.

†† Liber Bestiarum Hugo St. Victor (with press mark, GG. vi. 5).

‡‡ Mélanges, vol. 4, p. 223.

it devours human beings when it gets the chance. The following is the substance of the story of the "Hydra and the Crocodile," as related in the Bestiary (*).

"The Hydra is a very wise animal, who understands well how to injure the crocodile. The crocodile is that savage beast which lives in the Nile. It is twenty cubits long, and has four feet armed with nails, its teeth being sharp and cutting. If it comes across a man it kills him; but it remains inconsolable the whole of the rest of its life.† When the Hydra, which has more wits than its enemy, sees the crocodile go to sleep, it covers itself over with slimy mud, and wriggles itself into the crocodile's mouth, penetrates into its stomach, and then tears it asunder.

In the same way that the serpent kills the crocodile our Lord Jesus Christ, having clothed His Divinity in a human body, was able to burst the bonds of hell and overcome death."

I have been unable to identify the "yelve," illustrated in the Paris Bestiary, with any of the descriptions given in the text.

It would seem from the facts we have been able to collect that the representation on the Tissington font belongs either to the class of monsters swallowing and disgorging men, of which the whale of Jonah was the prototype, and which, therefore, symbolise the Resurrection, or to the class of beasts which prey upon human beings. It should be noticed that the whale of Jonah is represented in Christian art on the sculptured Sarcophagi, at Rome, not as a fish,‡ but as a marine monster with four legs and two ears. Instances of the whale similarly treated also occur on the pre-Norman sculptured stones of Scotland at Abbotsford (formerly at Woodwray, in Forfarshire), and at Dunfallandy, in Perthshire.§

Upon the Celtic Cross, at Rossie Priory, in Perthshire,|| two creatures are to be seen, which may possibly be intended for the hydra and the crocodile. These creatures are carved in two places, once on each side of the stem of the cross. The representation on the right shows a reptile like a serpent being swallowed by a quadruped; whilst that on the left shows the same two creatures carrying off a human being in their mouths. The story of the crocodile and the hydra reminds us of the quaint legend of St. Margaret, who, having made the sign of the cross, was enabled to burst through the side of the dragon that had swallowed her.¶

The other beast on the Tissington font has a floriated tail, which

* Translated from M. C. Hippeau, "Le Bestiaire Divin," p. 134.

† This is also related of the Harpy.

‡ Of course, from a zoological point of view, a whale is a mammal.

§ Dr. Anderson's "Scotland in Early Christian Times," 2nd series, pp. 66 and 154.

|| Scotland in Early Christian Times, 2nd series, p. 98.

¶ The legend of St. Margaret, although often represented in the 14th and 15th centuries, is rare in earlier times. Interesting examples of the 12th century, however, occur upon the font at Cotham, in Yorkshire, and on the capital of one of the columns of the nave arcade at Bretforton, in Worcestershire. The legend will be found in Mrs. Jameson's Sacred and Legendary Art.

it is biting, and is very similar to the one represented on the tympanum at Parwich, in Derbyshire. It may be intended for a lion, although it is destitute of the flowing mane, which is the most striking feature of the king of beasts. The lion is used to symbolise both Christ and St. Mark in the Scriptures,* and the story of the lion in the Bestiary, that brings its cubs to life after being three days dead by breathing into its nostrils, is made a type of the Resurrection.

The bird on the Tissington font is not easy to identify by its appearance. The two birds which are most frequently used symbolically in the Bible are the eagle and the dove, and in the Bestiary a great many other birds are described, and their spiritual significance explained.

In conclusion, it is to be hoped that these few notes upon the Tissington font will stimulate others to enter upon a most fascinating field of research, and investigate more fully that branch of Christian symbolism, which is founded on the habits and characteristics of the animal world. None of the texts or illustrations of the Bestiary MSS. in our English libraries have been yet published,† and until something further is done in this direction it is hopeless to expect to be able to understand the meaning of the innumerable animal forms which are used in the decorative features of the churches of the Norman period. It is also probable that an examination of the early sculptured details of foreign churches would throw much light on the subject, and those archæologists who spend their annual holiday abroad would do well to make collections of photographs of the carvings on doorways, fonts, and capitals of columns they see on their travels for comparison with the ones at home.

Archæology is at present far behind other branches of science, but if the same patient care and trouble were expended on the preparing of papers dealing with antiquities, as Professor Huxley, for instance, bestows on a monograph or a crustacean, we might expect equally valuable results.

* "Behold the Lion of the tribe of Judah."—Rev. v. 3.

"And the first beast was like a lion."—Rev. iv. 7.

It must be noted that the identification of the Four Evangelists with the Four Mystical Beasts described in the Apocalypse is of non-scriptural origin, and may be accounted for by the correspondence in the numbers and the placing of the Beasts round the throne of Christ in Glory.

† With the exceptions previously mentioned in the works of the late Thomas Wright.

Society of Christian Archæology at Athens.

BY THE REV. JOSEPH HIRST.

To the well-known and flourishing Greek Archæological Society at Athens, established half-a-century ago, which devotes itself exclusively to Classical Antiquities, has now been added a kindred society for the Study and Preservation of Greek Christian Antiquities, founded in the spring of last year through the initiative and labours of Messrs. Barouchas and G. Lamparchis, each respectively the actual president and secretary. As this society occupies itself principally with the coins, inscriptions, crosses, rings, bells, fonts, seals, vestments, images, triptychs, paintings, and church ornaments, the collection and preservation of which may be calculated to throw light on the history and art of the Greek nation during the Christian and Byzantine Period, it cannot but attract interest from the readers of the *Reliquary*. This well-deserving Society has been founded none too soon, for irreparable harm has already been done to monuments of the hitherto despised Byzantine age by the ignorance of men, and by the inevitable ravages of time. Innumerable frescoes and mosaics of the highest value, seen in earlier days by those now living, have lately disappeared, and the way in which the finest and earliest mosaics in Greece, those of the church and cupola of the very ancient monastery of Daphne, have been allowed to fall into decay, within less than an hour's drive from Athens, is a disgrace to the Christian sentiment of the nation. Hitherto anyone who wandered for an afternoon stroll to that secluded dell in the mountain pass leading to Eleusis, could have for the begging whole fragments of the richly gilt and coloured *tesseræ* embedded in plaster, just as it had fallen from the walls, and now the last earthquake has completed the dilapidation of these most interesting figures. The churches of Greece will now, however, be systematically studied, and their ancient monasteries intelligently ransacked, so that we may expect shortly a rich harvest of liturgical and artistic lore which will be keenly welcomed by all lovers of ecclesiology.

Unfortunately, owing to the continual changes of Government and the wretched financial state of Greece, the Society has not been able to secure from those in power the patronage it hoped for, in the shape of the loan of a chamber or hall in some public building, for the exhibition of the objects it has already collected. The present writer pleaded with the Premier, Mr. Tricoupi, for this object, but in the presence of a factious and harassing Opposition, the Greek Minister did not see his way to increase an already overburdened Budget by even so small a sum as would be represented by the granting of the boon.

The objects illustrative of Christian Antiquity already possessed by the Society are therefore, for the present, gathered in two private houses, where they naturally fail to attract public notice and by their public exhibition to solicit additions to their numbers from the

generosity of residents or foreign visitors. Hitherto the chief benefactor has been the Queen, who has presented, among many other things, a very beautiful fourteenth century silver-gilt filagree monstrance-shaped reliquary, enriched with jewels, and a valuable mediæval painting in gold. The Latin Archbishop, Mgr. Marrangos, has followed with the present of 150 gold Byzantine coins. Of gold and silver coins of mediæval times there are now a thousand. The chief supporters and leading spirits of the Society belonging, however, to the orthodox Greek Church, the objects hitherto given have been chiefly illustrative of the early Greek liturgy. The *zeon*, a small basin used formerly for the hot water with which the chalice was rinsed at the altar, is represented by some highly artistic little silver bowls, having a dove in the centre, supported on a stem about an inch high rising out of the bottom of the cup. A very elaborately-worked corporal for the altar, representing the Passion, has been, very properly, just framed and glazed for preservation from touch at the hands of laymen. There are some rich Byzantine iron episcopal croziers and archimandrite abbatial seals and rings, one staff, having in the head a very ingenious mosaic of Persian workmanship. Sacred vestments, embroidery, Byzantine crosses, and plaques with saints in relief, metal triptychs, lamps of all ages, and earthenware bottles for the holy oils, embossed with interesting figures and symbols, make up the staple of this already valuable collection. A library also is in course of formation, and a goodly number of liturgical and other MSS. are already secured. While wishing the newly-founded and now well-started Society a hearty God-speed in its course, let us hope that lovers of Christian Antiquities may be found in England and other countries (the annual subscription is only 5 frs., which for those abroad can easily be compounded for by a lump sum of £5, granting all the privileges of life-membership,) to lend their brethren in Greece friendly countenance and substantial co-operation.

[N.B.—The Editor most cordially endorses Mr. Hirst's appeal for sympathetic and practical support from English ecclesiologists for this youthful Society at Athens, which promises to be of such incalculable service to the cause of Christian Archæology. In case it should prove to be any convenience to intending subscribers or supporters, the Editor will be glad to receive and forward to Athens any subscription or donation that may be sent to him. Address :—Rev. Dr. Cox, Barton-le-Street Rectory, Malton. It is hoped that the readers of the *Reliquary* may soon have some illustrated accounts of the more interesting of these treasures of Christian art collected at Athens.]

An Inventory of the Church Plate in Rutland.

BY R. C. HOPE, F.S.A., F.R.S.L.

THE DEANERY OF OAKHAM.

ASHWELL.—St. Mary the Virgin.

THERE are here a cup, paten, flagon, and alms-dish of silver gilt, a pewter paten, two dishes of base metal, a glass water-cruet, a gilt bronze baptismal scallop shell, a pewter gilt baptismal ewer, and a pair of brass candlesticks for use on the retable.

The cup is $8\frac{1}{2}$ in. in height, and weighs 21 oz. 6 dr. The diameter of the bowl at the mouth is $4\frac{1}{2}$ in. and the depth $2\frac{3}{4}$ in. It has five Hall marks—(1) I K, John Keith; (2) lion; (3) leopard; (4) old English O, the London date letter for 1840; (5) head of the Queen. On the foot, underneath, the (2) lion and (1) I K are repeated. The bowl is bell-shaped; the knop is handsomely embossed and studded with six bosses; the hexagonal foot stands on knops placed one under each of the six angles or junctions of the arcs. On the foot is inscribed the sacred monogram; underneath the foot are the Downe arms, surmounted by a coronet, and, below the arms, the inscription: "In honorem dei et in usum ecclesiæ parochialis de Ashwell hunc calicem dedit Gulielmus Henricus vicecomes de Downe A^o dñi MDCCCL."

The paten is $6\frac{1}{2}$ in. in diameter, and weighs $5\frac{1}{2}$ oz. It bears five Hall marks, the same as on the cup above. There is a slight circular depression, within which is a further depression formed by six concave arcs meeting in the centre, where is engraved the sacred monogram on a five-pointed star within a circle. A quarter of an inch from the edge is a beautiful and elaborate beading. Round the rim, in old English letters, each $\frac{1}{4}$ in. long, is engraved the following inscription:—"Per ♦ mysterium ♦ sanctæ ♦ incarnationis ♦ tuæ ♦ libra ♦ nos ♦ domine ✠" Underneath the paten occur the Downe arms, coronet, and inscription as on the cup above, with the words, "hanc patinam," in the place of "hunc calicem," and the word *vicecomes* is given in two words, "vice comes."

The flagon is $9\frac{3}{4}$ in. in height, 1 in. in diameter at the mouth, $3\frac{1}{2}$ in. at the base, and 4 in. at the widest part. It is shaped like a jug; the lid is a cross set in a frame; it has a spout and handle ornamented with two broad bands, filled in with chased work. It bears five Hall marks, the same as on the cup and paten. Underneath the flagon, with the exception of the substitution of the words "hanc ampulam" for "hunc calicem," are the Downe arms, coronet, and inscription, as on the cup.

The water cruet is one foot in height, and has a silver-gilt stopper, and forms part of the gift of Lord Downe.

The alms-dish is of some base metal; round the edge is inscribed, in old English letters, $\frac{1}{8}$ th of an inch long, each word separated by ♦,

"Domine dominus noster quam admirabile est nomen tuam in universa terra." Underneath the dish, round the edge, occurs the same inscription as on the cup, the words "hanc lancem" being substituted for the words "hunc calicem."

The above are of "modern Medieval" design.

The pewter paten is quite plain, circular in shape; it has a slight indentation, and a beading $\frac{1}{4}$ in. from the edge of the rim. It is not used, but is carefully preserved.

The two dishes are 10 in. in diameter. One is inscribed, in old English lettering, "Lay up for yourselves treasures in heaven;" the other, "Lay not up for yourselves treasures upon earth;" the letters are each half an inch long. Beneath each dish are the arms, inscription, etc., as on the cup, substituting the words "hanc scutullam" for "hunc calicem." A holly leaf separates each word in the inscription, excepting the first and last, which are separated by a Maltese cross. There are not any Hall marks on either of the dishes.

The Baptismal ewer is $17\frac{1}{4}$ in. in height, and the circumference at the broadest part is $18\frac{1}{4}$ in. The lid is surmounted with a Maltese cross. In the front, on the body, is inscribed the sacred monogram, below which is a chased belt edged with a beading, with a carbuncle set in the centre. It was presented to the church by Mrs. Cumberbatch, sister to the present rector, the Rev. Thomas Henry Jones, M.A. (1886).

The brass candlesticks are $24\frac{1}{4}$ in. in height; a chasuble is engraved on one of them.

BARROW.

The plate here consists of a cup, a paten, and alms-dish.

The cup is $5\frac{3}{8}$ in. in height; the diameter of the mouth of the bowl is $3\frac{3}{8}$ in. It is quite modern. The sacred monogram in a glory is engraved upon it, and the inscription, "Barrow Chapel 1825."

The paten is a plain salver on a foot; it is $6\frac{1}{4}$ in. in diameter. Inscription the same as on the cup.

The alms-dish is also modern, $8\frac{1}{4}$ in. in diameter. The inscription the same as on the cup.

BRAUNSTONE.—All Saints.

There are here a cup, two patens, and a flagon.

The cup is $6\frac{1}{2}$ in. in height, the diameter of the mouth of the bowl 4 in., and of the foot $3\frac{1}{8}$ in.; the depth of the bowl is $3\frac{3}{4}$ in., and the weight $8\frac{1}{2}$ oz. There are four Hall marks—(1) WH, a pellet below (see *Old English Plate*, p. 310); (2) leop. cr.; (3) lion; (4) n, in a pointed shield, the London date letter for 1570. It is very thin, and bears the leaf pattern interlaced, though not so elaborate as the Hambleton cup subsequently described. The ornamentation on the foot is absent.

One of the patens is $1\frac{3}{8}$ in. in height, $5\frac{1}{4}$ in. in diameter at the top and $1\frac{1}{2}$ at the foot, and the weight $3\frac{3}{8}$ oz. There are four Hall marks—(1) R; (2) leop.; (3) lion; (4) c, the London date letter for

1640. It is almost quite flat, on a short stem. Under the foot is rudely pounced, "Branston 1640."

The other paten is $1\frac{3}{8}$ in. in height, $6\frac{1}{2}$ in. in diameter at the top and $1\frac{3}{8}$ in. at the foot. It is of silver, and bears but one mark, R.S., in shaped shield.

The flagon is of pewter, a tall plain tankard, without mark or ornament of any kind.

BROOKE.—St. Peter.

The plate here consists of a cup and paten.

The cup is $9\frac{1}{2}$ in. in height, the diameter of the mouth of the bowl is 5 in., of the bottom of the bowl 3 in., and of the foot 5 in.; the depth of the bowl is $5\frac{1}{2}$ in., and the weight is $22\frac{1}{2}$ oz. There are four Hall marks—(1) m, the London date letter for 1639; (2) lion; (3) leop.; (4) D. W, a star and two pellets above and below (see *Old English Plate*, p. 319). It is quite plain, with the exception of the arms of the Noels, in a shield *or*, a fess wavy between three fleurs-de-llys, within a laurel wreath, and the words "Brooke Church," one word on either side.

The paten, which fits the cup as a cover, is $2\frac{1}{2}$ in. in height, the diameter is $6\frac{1}{2}$ in.; and the weight 9 oz. There are four Hall marks, the same as on the cup. Under the foot is engraved the crest of the Noels, a buck at gaze *arg.*, attired *or*, within an ornamental wreath, and the words "Brooke Church," one on either side.

BURLEY-ON-THE-HILL.—The Holy Cross.

There are here two cups, a paten, a flagon, and an alms-dish.

Of the two cups, one is 8 in. in height, the other $7\frac{5}{8}$ in.; in all other respects they are alike. The diameter at the mouth and the depth of the bowls is 4 in., and of the feet $3\frac{3}{4}$ in. There are four Hall marks on each cup—(1) B0, John Bodington, a crown above and a star below; (2) Brit.; (3) lion; (4) B, London date letter for 1697. The bowls are of a square bell shape, each supported on a stem with a knop in the middle; on the front is engraved the sacred monogram.

The paten is 3 in. in height, $8\frac{1}{2}$ in. in diameter at the top, and $3\frac{3}{8}$ in. at the foot. The Hall marks are the same as on the cups; the lion is repeated under the foot. It is a plain salver, with the sacred monogram engraved on the centre, and the inscription, "Burley in Rutland," inscribed beneath the foot.

The flagon is $11\frac{1}{2}$ in. in height; the diameter of the mouth is $4\frac{1}{2}$ in., of the foot $6\frac{3}{8}$ in. The Hall marks are the same as on the cups. It has a handle and lid with thumb-piece, and is of the usual tankard shape. Under the base is inscribed "Burley in Rutland."

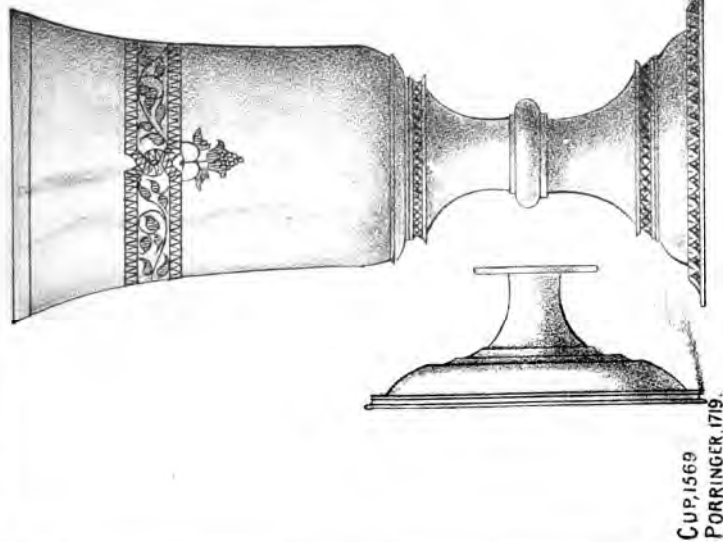
The alms-dish is $1\frac{3}{8}$ in. in height, and the diameter is $14\frac{3}{4}$ in. It bears the same monogram and Hall marks as on the cups. "Burley in Rutland" is inscribed underneath the dish.

CLIPSHAM.—St. Mary.

There are here a cup, two patens, and a glass cruet.

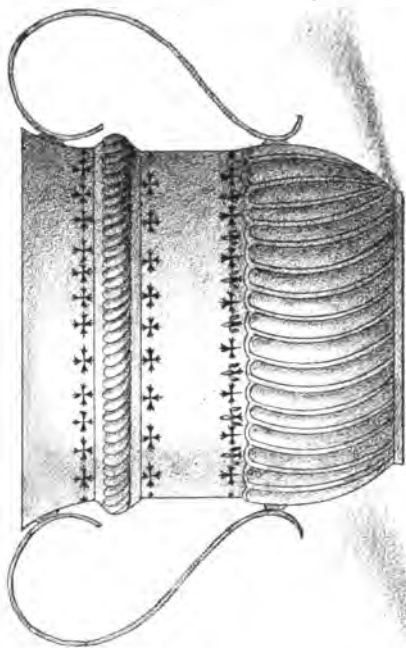
The cup is $7\frac{1}{4}$ in. in height, the diameter of the mouth of the bowl

Rutland Church Plate.

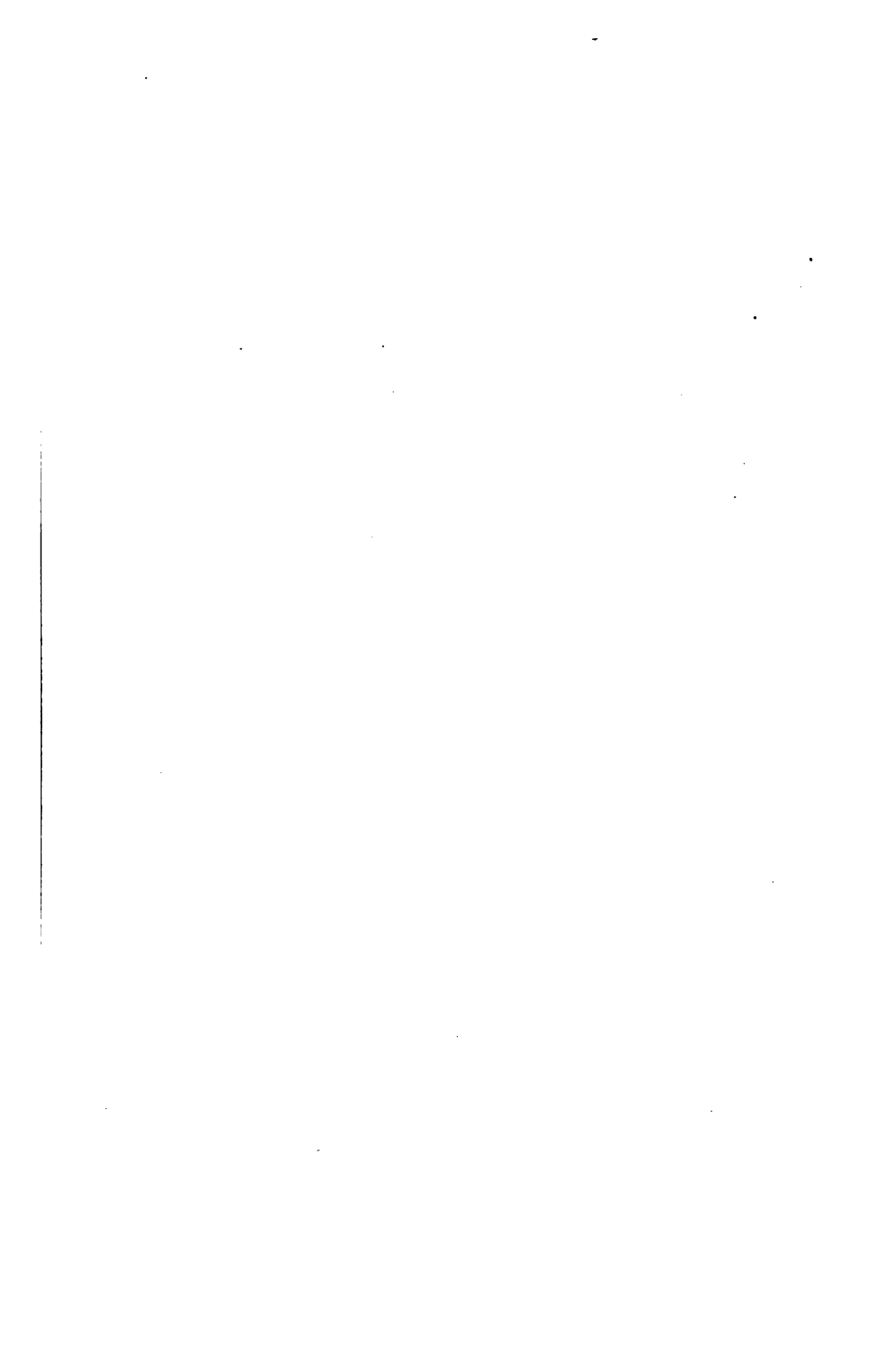


CUP, 1569
PORRINGER, 1719.

EGLETON.



CUP, PATEN, AND PORRINGER.



is $4\frac{1}{4}$ in., of the foot $3\frac{3}{4}$ and the depth of the bowl $4\frac{1}{2}$ in. It weighs $8\frac{3}{4}$ oz. avoird. It is gilt inside. There are four Hall marks—(1) MK, a star above and below in a diamond-shaped shield (*Old English Plate*, p 329); (2) lion; (3) leopard; (4) O, London date letter or 1691. It is plain, with a gilt engraving of our Blessed Lord as the Good Shepherd, with the lamb on His shoulder. There is not any inscription.

It is worthy of note that Bishop Lancelot Andrewes had among the furniture of his chapel a chalice "having on the outside of the bowl Christ with the lost sheep on His shoulders" (*Hierurgia Anglicana*, p. 8). A similar device was on one or more of the chalices stolen from St. Paul's Cathedral, London, in the early part of the present century. At a church in Essex, there is an interesting chalice with a sexfoil foot, and of the seventeenth century, which has an engraving of the Good Shepherd on the bowl. These, with the cup at Clipsham, are the only examples of a device (which might be expected to be more common) that have been noted.

One of the patens fits as a cover to the cup; it is $1\frac{1}{8}$ in. in height, 6 in. in diameter at the top and 2 in. at the foot, and weighs $5\frac{3}{4}$ oz. avoird. The Hall marks are the same as on the cup. There is no inscription, but the sacred monogram in a glory is upraised on the centre.

The other paten is of base metal, $7\frac{1}{4}$ in. in diameter.

COTTESMORE.—St. Nicholas.

There are here a cup, a paten, a flagon, and an alms-dish.

The cup is $9\frac{1}{4}$ in. in height; the diameter of the mouth of the bowl is $4\frac{1}{4}$ in., of the foot $4\frac{1}{2}$ in., and the depth of the bowl $5\frac{1}{2}$ in.; it weighs 19 oz. There are five Hall marks—(1) B O, a crown above and a star below; (2) ?; (3) lion; (4) Brit.; (5) q, London date letter for 1711. It has a plain bell-shaped bowl, with a stem, a plain knob, and a foot. On it is inscribed, "For Cottesmore Church from Dr. Ontey 1712." On the foot occurs the sacred monogram.

The paten is $1\frac{3}{4}$ in. in height, $7\frac{1}{5}$ in. in diameter at the top and $2\frac{2}{5}$ in. at the foot; it weighs 11 oz. The inscription and Hall marks are the same as on the cup.

The flagon is 13 in. in height, $4\frac{1}{2}$ in. in diameter at the top, and $7\frac{1}{2}$ in. at the foot and broadest part; it weighs 61 oz. (3 lbs. 13 oz.). It is of a tankard shape, with lid, handle, and thumb piece. The inscription and Hall marks are the same as on the cup.

The alms-dish is 12 in. diameter, and weighs 30 oz. It is round, with a depression of about three-quarters of an inch in the centre. Inscription and Hall marks the same as on the cup.

EGLETON.—St. Edmund.

There are here a cup, a cover (used as a paten), a porringer, and two pewter plates.

The cup is $7\frac{1}{4}$ in. in height, the diameter of the mouth of the bowl is $3\frac{3}{8}$ in., of the foot $3\frac{1}{4}$ in., and the depth of the bowl 4 in. There

are four Hall marks—(1) m, the London date letter for 1569; (2) leop. cr.; (3) lion; (4) bunch of grapes hanging from a branch, in an oval. A band runs round the bowl with four interlacings; two are as on illustration (Plate IV.), and two are plain angular; they occur alternately. Round both ends of the stem of the cup is a plain lozenge ornamentation, with the egg and tongue pattern running round the foot. There is a plain knob in the centre of the stem.

The paten, which also serves as a cover to the cup, is $1\frac{1}{2}$ in. in height, $3\frac{1}{8}$ in. in diameter at the top, and $1\frac{1}{4}$ in. at the foot. The same Hall marks as are on the cup occur. Round the top are three rows of strokes without a band. The foot has recently been rivetted on with three small rivets.

In the place of a flagon, a porringer is used, as at Willington, Derbyshire, and perhaps elsewhere (Plate IV.) The diameter of the mouth is $4\frac{1}{4}$ in., of the foot $2\frac{1}{2}$ in., and the depth is $3\frac{3}{4}$ in.; it weighs 8 oz. There are four Hall marks—(1) D, the London date letter for 1719; (2) Brit.; (3) lion; (4) Pa, the mark of the maker, Simon Pantin, entered 1701. It has a narrow band, with flutes alternately concave and convex, running round underneath where the tops of the handles join the bowl; the same pattern, but deeper, runs round the lower portion, commencing just above where the lower ends of the handles join the bowl. On one side of the bowl is an oval, surrounded by foliage, on which is unevenly engraved the letters "E. V.," probably the initials of the former owner, or of the donor. On either side of the narrow band, and also just above the lower ornamentation, are engraved a row of crosses with splayed ends. The handles are half-an-inch in width; two concave flutes run down the back of each.

One of the pewter plates is $9\frac{1}{4}$ in. in diameter. There are five imitation Hall marks—(1) X; (2) the word "London," in an oblong; (3) a crowned rose in an oval; (4) an animal passant, a name, indistinct, above and below, in an oval; (5) E. It is quite plain.

The other pewter plate is $9\frac{1}{8}$ in. in diameter. There are four imitation Hall marks—(1) X crowned; (2) ducal crown, fleur-de-lys between two crosses pattée above, a cross pattée between two sprays of foliage below, "Joseph" above, "Packman" below; (3) a crowned rose, "made in" above, "London" below; (4) "Cornhill, London," on a scroll. It is quite plain.

GREETHAM.—St. Mary.

There are here a cup, two patens, and a flagon.

The cup is 6 in. in height, the diameter of the mouth of the bowl is 4 in., of the foot $3\frac{3}{4}$ in., and the depth of the bowl $3\frac{1}{2}$ in.; it weighs 12 oz. It is a plain bowl, gilt inside. On it is inscribed "Ecclesia de Greetham ex vote Henrietta Henrica de Fox Baker. A.D. 1828." The Hall marks are obliterated.

One of the patens is $2\frac{1}{4}$ in. in height, $7\frac{1}{2}$ in. in diameter at the top, and $3\frac{1}{4}$ in. at the foot; it weighs 11 oz. It is a plain salver, with a flat edge, and bears the same inscription as the cup. The Hall marks are obliterated.

Rutland Church Plate.



CUP & PATEN 1569.

HAMBLEDON.

The other paten is $1\frac{3}{4}$ in. in height, $6\frac{1}{2}$ in. in diameter at the top, and $3\frac{1}{4}$ in. at the foot; it weighs 10 oz. It is inscribed, "Ex dono Booth Wright vicar de Greetham. A.D. 1681." The Hall marks are indistinct, probably for—(1) lion; (2) leop.; (3) maker; (4) d, London letter for 1681.

The flagon is 9 in. in height, the diameter of the top is $3\frac{1}{4}$ in., and of the base and broadest part 5 in.; it weighs 25 oz. avoird. It is a very handsome tankard, with alternate angels and fleurs-de-lys, and scroll pattern round lid and bottom. It has a handle, lid, and thumb-piece, and bears the following inscription:—"This flagon given to J. Henry Jones, in remembrance of friendship he dedicated to the honour of God's service. A.D. 1862."

HAMBLETON.—St. Andrew.

There are here two cups, three patens, a flagon, and a dish.

One cup is $6\frac{3}{4}$ in. in height, the diameter of the mouth of the bowl is $3\frac{1}{4}$ in., and of the foot $3\frac{1}{4}$ in.; the depth of the bowl is $3\frac{1}{4}$ in., and the weight 6 oz. There are four Hall marks upon it—(1) a bunch of grapes (see *Old English Plate*, p. 310); (2) a crowned leop.; (3) lion; (4) m in a pointed shield, the London date letter for 1569. It is a good specimen of the Elizabethan type. It has the leaf pattern four times interlacing round the bowl, and the egg and tongue ornamentation round the foot. It has been mended where the (4) Hall mark occurs, and is now in two parts, being broken in the middle of the stem. The interlacing of the pattern on this cup is peculiar and most effective, (Plate V.)

The other cup is 8 in. in height; the diameter of the mouth of the bowl is 4, and of the foot $3\frac{1}{2}$ in.; the depth of the bowl is $4\frac{1}{2}$ in., and it weighs $11\frac{1}{2}$ oz. There are four Hall marks—(1) WH; (2) leop.; (3) lion; (4) O, London date letter for 1749. It is a plain, well-proportioned cup, and is inscribed, "Given to the church of Hambleton, in Rutland, in memory of the Revd. Willm. Gardiner, LL.B., 40 years vicar of the said parish. 1750."

One of the patens is $1\frac{1}{2}$ in. in height, $3\frac{1}{2}$ in. in diameter at the top, and $1\frac{1}{4}$ in. at the foot; it weighs 2 oz. There are four Hall marks, the same as on the cup first described above, on which it fits as a cover. The leaf pattern, with interlacings, as on the cup.

The other patens are alike, $1\frac{1}{4}$ in. in height, the diameter of the top $4\frac{7}{8}$ in., and of the foot $1\frac{1}{2}$ in., and the weight of each $5\frac{3}{8}$ oz. each. There are four Hall marks—(1) lion, (2) I. R., the initials of the maker, John Rowe, who entered 1749; (3) leop.; (4) O, the London date letter for 1749. They bear the same inscription as obtains on the second cup described above.

The flagon is 10 in. in height, the diameter at the top is $3\frac{7}{8}$ in., at the broadest part $4\frac{1}{4}$ in., and at the base $6\frac{1}{4}$ in.; it weighs 2 lbs. $1\frac{3}{4}$ oz. There are four Hall marks, the same as on the second cup described above, which are also stamped on the handle and lid, and the same inscription occurs.

The alms-dish is $9\frac{1}{8}$ in. in diameter, and weighs 14 oz. The Hall marks and inscription are the same as on the second cup above.


LANGHAM.—SS. Peter and Paul.

There are here a cup, a paten, and a flagon.

The cup is $6\frac{1}{4}$ in. in height, the diameter of the mouth of the bowl is $3\frac{1}{4}$ in., of the foot $3\frac{1}{2}$ in., and the depth of the bowl is $3\frac{3}{4}$ in. There are four Hall marks—(1) R L, with three feathers below in a shaped shield, the mark of the maker, Ralph Leeke (see *Old English Plate*, p. 328); (2) a leopard; (3) lion; (4) b, the London date letter for 1679. It is a plain, bell-shaped cup, without a knob, the stem sloping outwards to the foot, which is very shallow. On the cup is inscribed—

“N Moysey Curate Tho: Hubbard } Churchwardens
Will: White } Anno Dni 1679.”

The paten is three-quarters of an inch in height, $4\frac{1}{2}$ in. in diameter at the top, and 2 in. at the foot. The same four Hall marks as on the cup are stamped on it, with the maker's mark repeated on the foot. It is perfectly plain. It also fits the cup as a cover.

The flagon is $10\frac{1}{2}$ in. in height, the diameter of the mouth is $3\frac{1}{4}$ in., and of the base 6 in. There are four Hall marks—(1)  (2) cr. leopard; (3) lion; (4) I in shaped shield, the London date letter for 1724. It is of a plain tankard shape, with handle, thumb-piece, and domed lid. On it is inscribed, “Langham. The gift of Hannah Willes Widdow of W. Willes Esq. Daughter of Doct Cotton who was formerly curat of this Town.”

MANTON.—St. Mary.

There are here a cup and cover and a paten.

The cup is $8\frac{3}{8}$ in. in height, the diameter of the mouth of the bowl is $3\frac{7}{8}$ in., and of the foot $3\frac{1}{2}$ in., and the depth of the bowl is $4\frac{1}{4}$ in. (Plate VI.) There are four Hall marks—(1) n, in a pointed shield, the London date letter for 1570; (2) leopard; (3) lion; (4) ? A leaf pattern band, with six interlacings turned upwards and downwards alternately, runs round the bowl, which is of the usual bell shape (see Frizington, p. 160, *Old Church Plate in the Diocese of Carlisle*).

The paten cover is $1\frac{3}{4}$ in. in height, the diameter of the top $4\frac{1}{8}$ in., and of the foot $1\frac{3}{4}$ in., and the weight is 2 lbs. 7 oz. The Hall marks are the same as on the cup. It is of the usual type. Round the flat under-edge is repeated the leaf pattern, with four upward interlacings. It is much broken, though no portion is missing.

The paten is $1\frac{1}{2}$ in. in height, the diameter of the top is $6\frac{1}{8}$ in., of the foot $2\frac{1}{8}$ in., and the weight is 6 oz. 1 dwt. There are four Hall marks—(1) courthand A, the London date letter for 1638; (2) cr. leopard; (3) lion; (4) R C (? Richard Cheeney), three nails below, in dotted heart-shaped shield (see *Old English Plate*, p. 318). It is quite plain, on a foot with a broad flat edge, from whence the centre is sunk a little. It is inscribed on the foot, “Manton 1639.”

MARKET OVERTON.—SS. Peter and Paul.

There are here a cup, two patens, a flagon, and a dish.

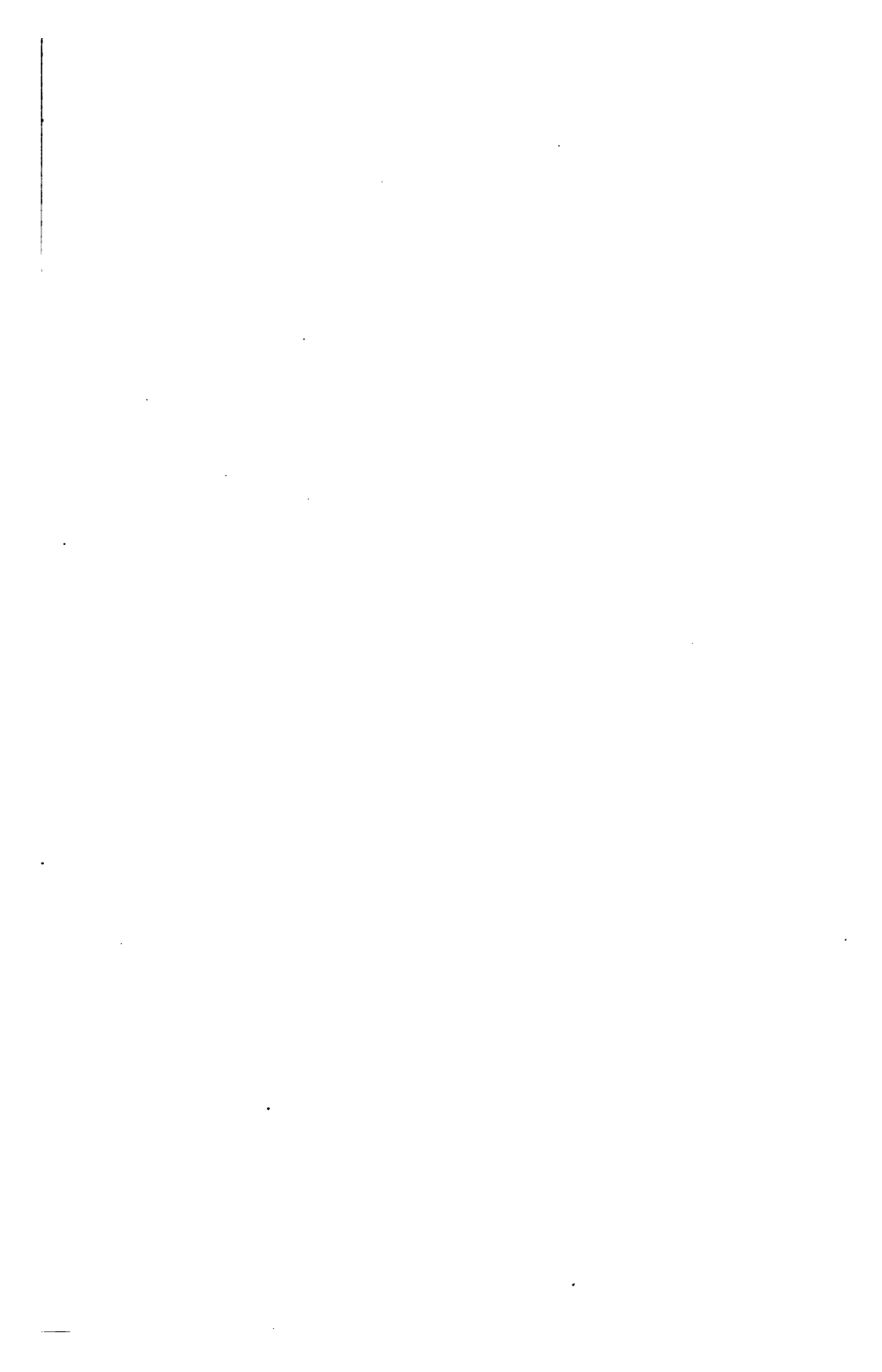
The cup is $7\frac{1}{8}$ in. in height, the diameter of the mouth of the bowl

Rutland Church Plate.



CUP, 1570.

MANTON.



is $3\frac{1}{2}$ in., and of the foot 3 in., the depth of the bowl is 4 in., and the weight of the cup 7 oz. There are four Hall marks—(1) m in a pointed shield, the London date letter for 1569; (2) lion; (3) cr. leopard; (4) ? It is bell-shaped, with leaf pattern round the bowl; it has a plain knob in the centre of the stem. The leaf pattern is repeated round the rim of the foot. On one side of the cup is inscribed, in figures, “1570,” and the sacred monogram.

One of the patens weighs 2 oz. 4 dwts., and fits the cup as a cover. It has the same ornamentation as the cup. Underneath, on the foot, is inscribed “1570. I.H.” The first entry in the Register of Baptisms, which commences in 1573, is that of “Robert Hope sonne of John Hope on the 26th day of October.” This John Hope was probably the donor of the cup and cover. The following other entries of the name occur in the Register:—“1574. the iiij day of March was baptised Thomas the sonne of Henry Hope. 1577. The 19th day of April was buried Alys Hope the wife of George Hope. 1580. The xv day of November was maryd George Hope & Elizah. Hoghtedins his wiffe. 1581. The xxiiith day of November was bap Nowell Hope the son of George Hope. 1584. The 7th day of April, was baptized John Hope the sonne of George Hope. 1585. Y^e 10 Day of June was buried Thomas Hope the sonne of George Hope & Elizah his wiffe. 1588. Ye xvij Day of July was buried George Hoppe.”

The other paten is 1 in. in height, 5 in. in diameter at the top, and 2 in. at the foot, and weighs 2 oz. 14 dwts. It has a maker's mark, R I, in Roman letters.

The flagon is 7 in. in height, the diameter of the top 5 in., of the broadest part $5\frac{3}{4}$ in., and of the foot $5\frac{3}{4}$ in., and the weight 37 oz. 8 dwts. There are four Hall marks—(1) m; (2) lion; (3) leopard; (4) ? o, the London date letter for 1651. It is of a plain, tankard shape, with moulded lid and base, and circular handle. On one side, within an ornamental border, is the inscription, “Given for ye use of the parish of Markett Overton in ye county of Rutland by the late will of M^s Mary Greene dec^d widd. of M^r John Greene, dec^d late Rector thereof.”

Johannes Greene signs the register from 1619. Buryalles 1648, “Johes Green Rector hujus Ecclesie sepult Nov. 7.”

The alms-dish is $8\frac{3}{4}$ in. in diameter, and weighs 11 oz. There are four Hall marks—(1) leopard; (2) e; the London date letter for 1740; (3) lion; (4) IS in Roman letters. The dish is deep, with edge and moulded rim. In the centre is the sacred monogram in a glory. Round the dish, on the underside, is the inscription, “The gift of M^r Julian, widow of William Julian Esq^r Counsellor-at-Law to the church of Market Overton, Rutlandshire. 1740.”

In the Register occurs the entry: “Anno Domini 1736. W^m Julian Esq^r was buried with affidavit.”

OAKHAM.—All Saints.

There are here two cups, three patens, and a flagon.

One cup is silver gilt, 8 in. in height; the diameter of the mouth

of the bowl is 4 in., and of the foot $4\frac{1}{8}$ in., and the depth of the bowl is $4\frac{1}{4}$ in. There are four Hall marks—(1) A in a pointed shield, the London date letter for 1578; (2) cr. leop.; (3) lion; (4) ? in a pointed shield. The bowl is rather square, with a narrow rim projecting out $\frac{1}{8}$ of an inch, above which is the leaf pattern four times interlacing. The stem is angular, perfectly plain, with a small knop in the centre. The egg and tongue ornamentation occurs on the foot.

The other cup is $6\frac{3}{4}$ in. in height, the diameter of the mouth of the bowl is 4 in., and of the foot $4\frac{1}{4}$ in., and the depth of the bowl is $3\frac{1}{8}$ in. There are four Hall marks—(1) a heart; (2) cr. leop.; (3) lion; (4) V, the London date letter for 1637. On the bowl, which is otherwise plain, is the inscription, "Ex dono Willielm Gibson y^e Barlythorp Armiger 1638." On the stem, half-an-inch below the bowl, is a thin flat circular plate, a quarter of an inch wider than the stem at this part, in lieu of a knop; from this plate the foot splays out acutely.

Two of the patens are alike, and fit the cups as covers. They are each $4\frac{1}{4}$ in. in diameter at the mouth of the bowl, perfectly plain, and have no Hall marks.

The other paten is an inch in height, and $9\frac{5}{8}$ in. in diameter at the top. There are four Hall marks—(1) G in shaped shield, the London date letter for 1742; (2) cr. leop.; (3) lion; (4) BS in an oval. It is quite plain, and is inscribed beneath, "The gift of Mary daughter of John Warburton late Vicar of Oakham 1742."

The flagon is $12\frac{1}{2}$ in. in height, the diameter of the top $4\frac{1}{8}$ in., and at the base $7\frac{1}{2}$ in.. There are four Hall marks—(1), indistinct ? the mark of John Bignell, entered 1720, or Thomas Ffarrer, entered 1720 (see *Old English Plate*, p. 339); (2) cr. leop.; (3) lion; (4) K in pointed shield, the London date letter for 1725. It is a plain tankard shape, with lid, handle, and thumb-piece. The maker's mark, broken, occurs also on the side and rim of the lid, inside. It is inscribed, "To the Honour of the Ever Blessed undivided Incomprehensible Trinity, Father, Son, and Holy Ghost three Persons one God. For the more decent communion of the blood of God our Lord and Saviour Jesus Christ within the Parish Church of Oakham in Rutland this Flagon is offer'd by H. W. in the year of our Redeemer MDCCXXV."

STRETTON.—St. Nicholas.

There are here a cup and paten of silver, a pewter plate, and a glass cruet with silver mountings.

The cup is 5 in. in height, the diameter of the mouth of the bowl is $2\frac{3}{4}$ in., and of the foot $3\frac{1}{4}$ in., and the depth of the bowl is $2\frac{3}{4}$ in. There is only one Hall mark visible, RB, two pellets above in a shaped shield. It is quite plain.

The diameter of the paten at the top is $8\frac{3}{4}$ in. There are four Hall marks—(1) ? C.S., three pellets below in a shaped shield, (2) cr. leop., (3) lion, (4) E, in a pointed shield, London date letter for 1682. It is quite plain.

The pewter plate is $9\frac{1}{8}$ in. in diameter, and bears the name of the makers, James Dixon & Sons, Sheffield.

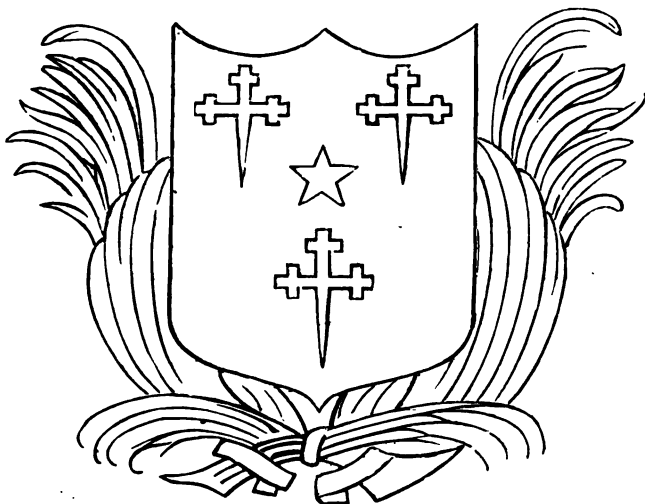
The glass cruet is quite modern, and was presented to the church by the present rector, Rev. T. O. Hall. It stands 11½ inches high.

TEIGH.—Holy Trinity.

There are here a cup, two patens of silver, and two pewter plates.

The cup is 5½ in. in height; the diameter of the mouth of the bowl is 3¼ in., of the foot 3¼ in., and the depth of the bowl is 3¼ in. It weighs 6 oz. av. There are four Hall marks—(1) P.P., a star below in a shaped shield (*Old English Plate*, p. 326), (2) lion; (3) leopard; (4) D, the London date letter for 1661. On one side of the cup is engraved the arms of Adamson, and the inscription, in Greek and Latin, “ΕΥΧΟΙΑΣ ΕΝΕΚΑ Ecclesiæ parochiali de Tighe Rutland Jacobus Adamson ejusdem per 31 Annos Rector D L C Q, 1661.” Adamson, of Scotland, bore:—*Argent*, a star *gules* between three crosses crosslet fitchée *azure*.

One of the patens, which is also used as a cover to the cup, is 4¼ in. in diameter at the top, 2 in. at the foot, and half an inch in height. It weighs 5¼ oz. There are four Hall marks, the same as on the cup, and the coat of arms, as on the cup, is engraved on the foot, of which we append an engraving.



The other paten is 6 in. in diameter at the top, 4¾ in. at the foot, and a quarter inch in height. It weighs 5½ oz. There are five Hall marks—(1) R E B; (2) head of king; (3) lion; (4) leopard; (5) I, the London date letter for 1826. It is inscribed:—The gift of the late Rev. Thos. Wingfield, Rector of Teigh. June 1828.

The two pewter plates are each 9 in. in diameter, and weigh 15 oz. The inscriptions are illegible.

THISTLETON.—St. Nicholas.

The plate here consists of a cup and paten of silver, a pewter plate an altar cross, two vases, and an alms dish of brass, and two glass cruets.

The cup is $7\frac{1}{4}$ in. in height, the diameter of the mouth of the bowl is $3\frac{1}{8}$ in., the diameter of the foot is $3\frac{1}{8}$ in., the depth of the bowl $3\frac{3}{16}$ in., and the weight 11 oz. There are four Hall marks, very indistinct—(1) I M. ?; (2) leopard; (3) lion; (4) ? B, 1757. It is a plain, straight-sided bowl, with a curved lip, a plain stem with a knob in the centre, and a plain moulded foot.

The paten is $1\frac{1}{4}$ in. in height, the diameter of the top is $4\frac{1}{8}$ in., and of the foot $1\frac{3}{16}$ in., and it weighs 5 oz. There are four Hall marks, indistinct, probably the same as on the cup. It is an ordinary salver, on a stem.

The pewter plate is $9\frac{3}{16}$ in. in diameter. It is quite plain, and is marked I B in Roman capitals, and imitation Hall marks on the back.

The altar cross was given by Mrs. Thomson and C. J. Thomson in 1883.

The two altar vases were given by the Rev. A. E. Carey, St. Saviour's Rectory, Guernsey, in 1882.

The brass alms dish, which is 10 in. in diameter, was given by Mrs. M. A. Thomson in 1883.

The two glass cruets were presented by the present rector, to supply the place of the two black bottles formerly used. These latter are now missing; they were not of the ordinary shape, but were quite flat, and were placed on the altar at the Eucharist. One contained port, and the other one sherry; these wines were mixed at the oblations. Many of the parishioners remember seeing them used about thirty or forty years ago.

In the days of Churchwarden Wade, who died in 1853, there was in existence a pewter flagon, but it is not remembered as being used by anyone here now. The Wade family have left the parish.

WHISSENDINE.—St. Andrew.

The plate here consists of a cup, three patens, and a flagon.

The cup is $7\frac{1}{2}$ in. in height, the diameter of the mouth of the bowl is $3\frac{3}{8}$ in., the diameter of the foot is $3\frac{1}{4}$ in., and the depth of the bowl is $4\frac{1}{4}$ in. It weighs 10 oz. There are four Hall marks—(1) K in a pointed shield, the London date letter for 1627; (2) leopard; (3) lion; (4) S T, the maker's mark in a shield. It is of the usual type of the period, and quite plain. Under the foot is inscribed, "John Hick, Michaill Caslingge, Churchwardens, 1627."

One of the patens is one inch in height, the diameter of the top is $4\frac{1}{16}$ in., and of the foot $1\frac{1}{16}$ in. It weighs 4 oz. It has the same maker's mark in a shield as on the cup. It is quite plain, and fits the cup as a cover.

The other two patens are alike; they are each $9\frac{3}{4}$ in. in diameter. The weight of each is 1 oz. 2 dwt. They have four Hall-marks each:

DERBYSCIRE.

I

TERRA REGIS.

~~SCARVEDELE~~ Wapentac.

1. **I**n ~~Hevedale~~ cu. vi. benewras. Wramune.
 Brimune. Tapetune. Cestrefeld. Buntorp Echumune.
 Ibi sunt .vii. car' t're 7 i. bou' ad g'd. t'ra. vi. car'.
 Ibi h'e rex .xvi. uill' 7 ii. bord' 7 i. serū. h'met. iij.
 ear'. Ad h' man' p'an' .viii. ac p'a. Silua past'
 iiii. lō' l'g. 7 iiii. lō' l'at'. T. R. E. uat. vi. lōb. in x. lōb.
 2. **I**n Wingreunde .ii. car' t're Soid hui' tō
 ad g'd. t'ra. ii. car'. Ibi. xiiii. soch h'met. iij. car'.
 3. **I**n Greherst 7 padinc. iiii. bou' t're ad g'd. Wasta. e.
 4. **I**n Normantune. v. pars uni car' t're ad g'd. t'ra. i.
 car'. Ibi. i. soch h'e. ii. bou' in car'.
 5. **I**n honestune. t'ra pars uni car' t're ad g'd. t'ra. ii. bou'.
 6. **I**n Dranefeld. i. car' t're ad g'd. t'ra. i. car'. Ibi. iij. uill'.
 7 i. bord' h'met. ii. car'.
 7. **I**n Haueneftun 7 Vpetun. i. car' t're ad g'd. t'ra. i. car'.
 Ibi. iij. soch h'met. i. car'.
 8. **I**n Loptune 7 Noratune. ii. bou' t're ad g'd.
 Ad h' t'p's soch adiacet. vii. ac p'a. Silua past'. v. lō'
 l'g. 7 iiii. lō' l'at'. De plana t'ra. lx. ac.
 9. **I**n Omesstun 7 Normantune h'or Leuune 7 Edouune
 vii. bou' t're. 7 iij. ac ad g'd. t'ra. xii. bou'.
 Ibi in m d'n'a. i. car'. 7 vi. uill' 7 iij. bord' h'met. iij. car'.
 Ibi xcla 7 p'br. 7 ii. molini. iij. solid' 7 ii. ac p'a 7 dim'.
 Silua past' dim' lō' l'g. 7 dim' l'at'. T. R. E. uat. xiii. sol.

(1.) Lion, erect ; (2.) Brit. ; (3.) F in a pointed shield, the London date letter for 1721 ; (4.) the mark of the maker, Edward York, entered July, 1705 (*Old English Plate*, p. 336.) On each is engraved the arms and crest of Sherard. The arms are *Argent*, a chevron *gules* between three *torteaux*, for Sherard ; with an escutcheon of pretence, *sable*, these lozenges *argent* on a chief *or*, as many *fleurs-de lys gules*, for Sedley, and the inscription "Ex dono Phillippi Sherard ar." Sherard's father died in 1701. Philip Sherard was M.P. for Rutland in 1708. He succeeded his cousin in 1732 as second earl of Harborough, and died July 20th, 1750. He married Anne, daughter and heiress of Nicholas Sedley, Esq., a Huntingdonshire gentleman who died February 16, 1750.

The flagon is $16\frac{1}{8}$ in. in height, the diameter of the mouth is $5\frac{1}{2}$ in. and of the base $8\frac{3}{4}$ in. It weighs $6\frac{1}{2}$ lbs. There are four Hall-marks : (1.) C H, or star, beneath in a circle ; (2.) Brit. ; (3.) Lion, erect ; (4.) B, the London date letter for 1705. The maker's mark is repeated on the handle. Underneath is inscribed g. 4. It is a plain tankard shape, with lid, handle, and thumb-piece. It is inscribed "Ex dono Philippi Sherard Arm. 1706." It bears the arms as above, and also the crest—out of a ducal crown, a peacock's tail erect proper.

(*To be continued.*)

On the Domesday Book.

BY ROACH LE SCHONIX.

THE Domesday Commemoration of the past autumn, held in celebration of the eight hundredth anniversary of the making of the Survey, under the auspices of the Royal Historical Society, has directed general attention to this "miracle of clerkly and executive capacity." One of the happy results has been, that students, of different aspects of what has been not inaptly termed the "Science of Domesday," have given their best powers to the subject, and have produced a variety of valuable essays, such as those of Canon Isaac Taylor, some of which seem destined to live and become, in a more elaborate form, permanent contributions to the true history of the times and method of the great Norman Conquest.

The object of this brief paper is altogether unambitious ; it simply aims at putting together in a concise form a few notes on the Great Survey, concerning its condition, custody, and past bibliography.

It seems to be proved by strong internal evidence, first adduced by Mr. Eyton, that the Domesday Commissioners made their original reports on loose slips of parchment or rotulets, and that the work was arranged according to counties and hundreds. These slips would be sent *en masse* to the King's Exchequer, at Winchester, in order that they might be transcribed, condensed, or paraphrased. At the central office, it is more than likely that slips of one county became

confused with slips of another county of the same circuit, that some were mislaid, and that others were authoritatively suppressed. The codification at the Exchequer was also evidently carried out in a sequence of tenures rather than in a sequence of hundreds. It is natural, too, to suppose that the clerks engaged in codifying at the Exchequer, not being the same as the itinerant ones who had accompanied the Commissioners on their circuits through the counties, would make some mistakes through their lack of topographical knowledge, or through the confusion of occasional imperfect texts. Then, again, when the codified work came into the hands of the more skilled penmen (whose duty it was to redden by transverse lines the more important places, to supply wholly in red the headings of the respective fiefs, and to put a dash of the same colour to emphasise certain capital letters), the rubricators appear occasionally to have thought more of the beauty of their own caligraphy rather than of the accuracy of the record. When these various incidents are duly weighed, as taking place before the clerkly record of the Survey was completed, not only do they amply account for the occasional confusion, overlapping, repetition, and omission that now and again may be noticed, but they render our astonishment the greater at its marvellous completeness and accuracy, taken as a whole.

The Commissioners appointed to make the Survey were to inquire—the name of the place; the holder in the time of Edward the Confessor; the present possessor; the number of hides in the manor and ploughs in the demesne; the number of homagers, villeins, cottars, serving-men, free tenants, and tenants in soccage; how much wood, meadow, and pasture; the number of mills and fishponds; what had been added to or taken away from the place; and how much each freeman or soc-man had. All this was to be trebly estimated—(1) as the estate stood in the time of the Confessor, (2) as bestowed by the Conqueror, and (3) according to its value at the formation of the Survey. It was further to be stated whether any increase could be made in the value. Is it not, then, marvellous, when the state of affairs and the means of transit are taken into account, to find that the survey, transcription, and codification were all of them accomplished in less than eight months? Beyond all doubt, it is the finest piece of clerkly work on record.

As our present object pertains to the completed record rather than to the original rotulets, it would be foreign to our purpose to do more than to allude to the fact that the handiwork of different Commissioners has been traced by more than one Domesday student. For instance, Derbyshire was surveyed by the same Commissioners who surveyed Yorkshire, Huntingdon, Nottingham, and Lincolnshire. It is probable that the Commissioners, coming straight to Derbyshire from York and Lincoln, caused them to substitute in that county the equivalent term Wapentake for Hun lred, e.g., *Scarvedale Wapentac*, as shown on the fac-simile drawing of the beginning of the Derbyshire Survey (Plate VII.) Staffordshire, on the other hand, bears abundant proof that it fell to the lot of a different company of surveyors.

Domesday Book consists, contrary to popular opinion, of two volumes, differing in size and appearance. The first, in folio, contains the counties of Bedford, Berks, Bucks, Cambridge, Chester, Lancaster, Cornwall, Derby, Devon, Dorset, Gloucester, Hants, Hereford, Herts, Huntingdon, Kent, Leicester, Rutland, Lincoln, Middlesex, Northampton, Notts, Oxford, Salop, Stafford, Surrey, Sussex, Warwick, Wilts, Worcester, and York. The second volume, in quarto, contains the counties of Essex, Norfolk, and Suffolk.

The first volume consists of 382 leaves of parchment, with five old fly-leaves at the beginning and four at the end. The leaves measure $14\frac{1}{4}$ in. by $9\frac{3}{4}$ in., and are mostly in quaternions of eight leaves. Lines are ruled on the pages with a dry point, and the minute holes on the margin are those made by the instrument which was used as a guide for the ruler. The page is divided into two columns, and perpendicular lines are ruled to mark the respective margins.

The writing is very clear, all the letters being of separate formation. The only difficulty that can occur in reading the Survey arises from the contractions of the Latin, the same mark being frequently used to indicate the omission of very different syllables. The work of at least two transcribing clerks may be noted in this volume; Derbyshire, Yorkshire, and the Feodum Roberti de Bruis (f. 332b) being in a different hand to the main portion of the work.

The second volume is of smaller size, the leaves being $10\frac{1}{4}$ in. by $6\frac{1}{4}$ in., and both parchment and writing are of a somewhat coarser character, and there is no division into columns. It consists of 450 leaves.

The Great Survey was never printed till the year 1783, when types were used that had been cast for the purpose in 1768. The work, however, was not begun till 1773, and it took ten years in going through the press. The cost of this edition to the public purse is said to have been £38,000; and the type was destroyed in the great fire at Nichol's printing office in February, 1808. These awkward folios were not only costly and difficult to procure, but merely gave the text in the original contracted form. In 1816 the Record Commissioners added to these two unwieldy volumes two more of equal bulk, containing copies of the "Exon Domesday," the "Inquisitio Eliensis," the "Liber Winton," and the "Boldon Buke," together with elaborate indexes, and a most valuable general introduction by Sir Henry Ellis.

An enlarged general introduction was separately published by Sir Henry Ellis, late Principal Librarian of the British Museum, in two octavo volumes, in 1833.

At the suggestion, made in 1859, of the Right Honble. W. E. Gladstone, then Chancellor of the Exchequer, Sir Henry James, of the Ordnance Survey, applied the new process of photo-zincography to the production of fac-similes of the Domesday Book. This edition in fac-simile, which was published in divisions corresponding to the several counties between the years 1862-5, has the great advantage of enabling the local antiquary to obtain that part which concerns his immediate neighbourhood at a trifling outlay, and it also enables the student to become acquainted with the appearance of the original,

without the trouble and expense of a journey to the Public Record Office in Fetter Lane. Extended Latin text and literal translation have since been published, in conjunction with this fac-simile edition, for several of our counties; notably for Derbyshire, by the late Mr. Llewellynn Jewett, in 1871.

The scholar, however, who did by far the most to elucidate the "Science of Domesday" during recent years was the late Rev. Robert W. Eyton, whose first work on the subject was "A Key to Domesday, exemplified by the Dorset Survey;" his second work was entitled, "Domesday Studies, an Analysis and Digest of the Somerset Survey."

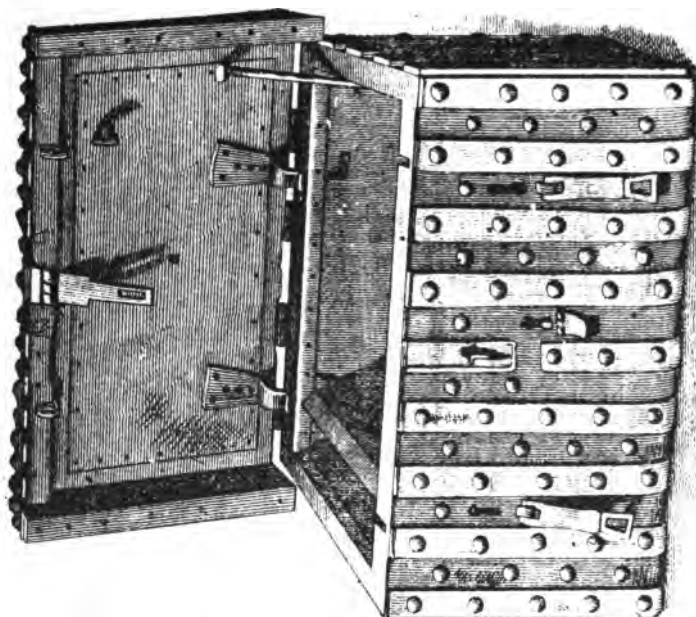
His last, and, in many respects, most valuable treatise on this subject was the one that dealt with Staffordshire, which was published by Trubner & Co., in 1881. Some idea of the fulness with which this laborious antiquary dealt with his subject may be gathered from the complete title of the book, which runs as follows:—"Domesday Studies: an Analysis and Digest of the Staffordshire Survey; treating of the Mensuration. Technicalities, Phraseology, and Method of Domesday, in its relation to Staffordshire, and to other Counties of the same Circuit; with Tables and Notes reproducing the Main Features of the Domesday Survey of the County, and Comparing the same with Existing Conditions."

The first eighty pages of the first volume of Mr. Pym Yeatman's "Feudal History of the County of Derby," published by Bemrose & Sons, 1886, deal with the Book of Domesday, and contain many original and weighty reflections, specially with regard to the important but vexed question of mensuration.

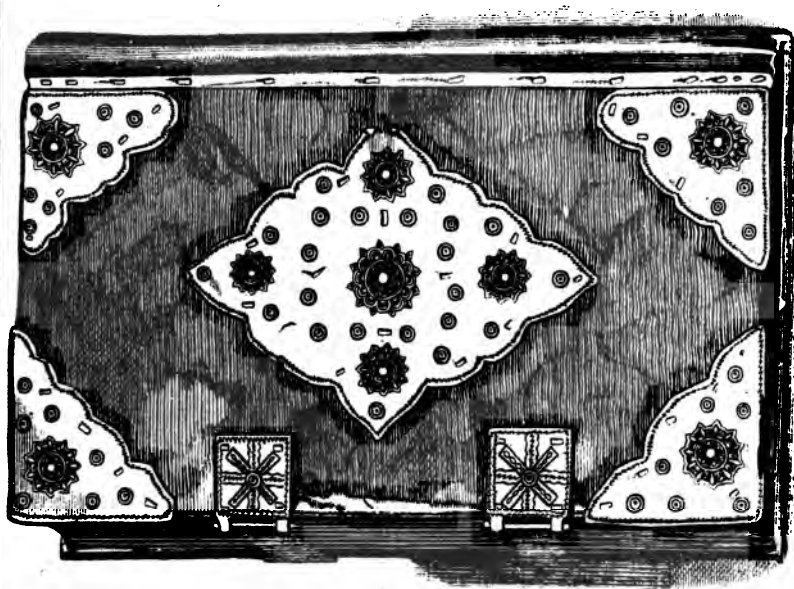
The two volumes of the Domesday Book had to be taken to pieces for the purpose of the fac-simile reproduction by photo-zincography in 1862; on their return from Southampton they were placed in their present fair bindings of leather, with silver fittings, the work being carried out by Rivière in 1869. The covers that were then removed were of russia leather, in which it had been clad during the latter part of its sojourn with other records at the Chapter House, Westminster Abbey—viz., from 1696 to 1859. But the old covers in which it was previously bound are still carefully preserved at the Public Record Office. The foundation is of wood, and of great age; this part of the binding of the larger volume may possibly be part of the original covering of the Norman era, but the metal work is supposed by connoisseurs to be not older than the seventeenth century. The old binding of the larger Domesday Book is represented on Plate VIII.

With regard to the binding of the smaller book of the Survey, there is an interesting historical record of the fourteenth century, referring to the wooden cover which was removed at the Chapter House. In Deon's "Issues of the Exchequer," under date Mich. 14 Edw. III., appears the following:—

"To William, the bookbinder of London, for binding and newly repairing the Book of Domesday, in which is contained the countie: of Essex, Norfolk, and Suffolk, and for his stipend, costs, and labour; received the money the 5th day of December, by his own hands—3s. 4d."



DOMESDAY CHEST & COVERS.



The Domesday Book used to be kept by the side of the Tally Court, in the Receipt of the Exchequer, under three locks and keys, which were respectively held by the Auditor, the Chamberlain, and the Deputy-Chamberlain of the Exchequer. When it was removed to Westminster Chapter House, in 1696, it was in a strong chest, and in that chest it returned in 1859. The volumes are now preserved under glass at Fetter Lane, in the charge of an official specially responsible for its safe custody. But the ancient chest with the three locks, which is a curious specimen of early iron-work, is also kept there; its date is a matter of dispute, being considered by some to be of fifteenth century workmanship, and by others to be quite a century earlier. The illustration gives a good idea of its massive appearance. (Plate VIII.)

A small compartment in the interior has an additional lock. Its external measurements are: length, 3 ft. $2\frac{1}{2}$ in.; breadth, 2 ft. 1 in.; height, 2 ft. 3 in. The massive lid is 3 ft. $7\frac{1}{2}$ in. by 2 ft. 3 in.

Professor Freeman has often had occasion to deal incidentally with the Survey in his great work on "The Norman Conquest," 1867-76; in the Appendix to his fifth volume, he writes:—

"A really critical edition of the whole Survey, bringing the full resources of modern scholarship to bear on all the points suggested by it, is an object which ought to be taken up as a national work."

That this may be the result of the Domesday Commemoration Congress of last October, must be the earnest wish of every English antiquary and scholar.

Gleanings from Close Rolls of Henry III.

BY JUSTIN SIMPSON.

(Continued from Vol. XXVI. [Old Series], p. 275).

19th (1234-5)

Oct. 17 (Westminster). Sheriff of Northamps. commanded to cause an extent of the land of Hugh and Geoffrey de Bernake to be made and sent to the Justices appointed for the custody of the Jews. Justices abovesaid are commanded to cause them to have reasonable fines and reasonable terms for payment of their debts to Merv and Copin, Jews of Stamford.

Oct. 20 (Westminster). Sheriff of Rutland commanded not to distrain the men of Bradecroft (a village just out of Stamford, to the east, long depopulated), of William Earl Warren to do suit at the county beyond what they have been accustomed to do.

Peter, Prior of Wyleford, Attorney of Harlewin, Abbot of Becco, (Bec). *v.* Hugh, son of Gilbert, concerning land in Anecaster, Lincs., Ralph de Want and John le Devenes, Attorneys of Hugh de Albin *v.* Roger de Quency, who with his men entered the said Hugh's

wood, of la Chalench belonging to his manor of Barewe and hindered his chase therein.

Oct. 22 (Westminster). John de Nevill appointed as Capital Forrester and Justice of the forest throughout England during the King's pleasure; Jollan de Nevill, Willm. de Baioc, Ralph, son of Ralph, Hugh de Wigethoft, Robt. Coffin, and John Gubard as receivers of the aid granted to the King, in the county of Lincoln; for the county of Rutland, Ralph de Normanville and Ralph de Nevill.

Nov. . . Terms for payment to Robert de Sandiacre of his debt of 26 mks to Leo, a Jew of York, Peytevin, a Jew of Lincoln, and to Isaac, a Jew of Nottingham.

Nov. 3 (Woodstock). H., Bishop of Lincoln, and Ralph de Warevil permission to have their swine in Bernewood forest on paying the accustomed pannage. The next day the King gave his assent to the ordination of Thomas de Theoville, late a monk of Lungevill, as prior of St. Andrew's, Northampton.

Nov. 18 (Westminster). John de Nevill commanded to permit the Abbot of Croyland to have 100 swine yearly in the foreign wood of the forest of Clive, quit of pannage, and to restore the 10th hog if he had taken it for the King's use in the name of tithe.

Dec. 5 (Reading). Grant to the Friars Minors of Nottingham of as much timber of Teyl in the King's Hay of Lyndeby as may be necessary for making their stalls.

Dec. 30. Grant to John, son of Geoffrey de Nevill, of a fair at his manor of Lesseby on the eve, day, and the morrow of St. Margaret (Feb. 3), also free warren in Lesseby and Bradel, Lincs. The King commands John de Nevill to admit William May and Willm. Luvel whom the King sends to take 100 does in Clive Forest.

Jan. 27 (Westminster). Respite of plaint between Roger de Ledenham and the Abbot of Seigny concerning lands in Benington, Lincs.

Feb. 21 (Westminster). Justices for pleas of the forest in co. Rutland commanded to cause the King's Charter of disafforestation of the parts of the county which were in his forest, to be observed.

Feb. 28 (Westminster). Ralph de Warwick and John de Burgo are commanded to assess reasonable tallage on the lands and manors of the Bishopric of Lincoln, so that the men may not be too much burthened. On 23 Mch. (St. Neots) the King grants acquittance from tallage to the poor widows of the said manors, and on the 29th (Woodstock) the two keepers of the Bishopric above named, Ralph de W., and John de B., are commanded to pay alms to those who ought to receive them.

March 10 (Framlingham). Replevin of the lands to Stephen de Segrave on his finding security to come before the Barons of the Exchequer to render his account, and to answer for the counties (Warwick, Leicester, York, Linc., Worc., Nott., N'pton., Rutland, Buck., Bed., Camb., and Hunts.) which were all in his hands.

March 26 (Northampton). Grant of 15 oaks in the forest of la

Saucey to the Friars Preachers for the fabric of their church, and 10 for fuel to the Friars Minors. On the 28th the King (at Billesdon) granted also to the Friars Minors of Northampton, 10 Oaks in Selveston forest for the fabric of their church, 10 in Saucey forest for the fabric of the church of the Abbey of St. James, Northampton; 7 to the parishioners of All Saints (parish) in the same town, for the fabric of their church; and 5 for the same purpose to the Nuns of Sewardesley, N'ptons.

(To be continued.)

Quarterly Notes on Archæological Progress and Development.

AT a General Meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY on the 8th of November, the Rev. G. F. Browne, B.D. (President), exhibited and described reproductions, printed on white and coloured silks from blocks made this year, of the urn or island with fish, ducks, &c., and of the knight with hawk and hound, &c., from the LATER VESTMENTS OF ST. CUTHBERT'S BODY, made about 1100 A.D., and buried with the body in Durham Cathedral. Mr. Raine, of Durham, published in 1828 an account of the opening of St. Cuthbert's tomb in 1827, with drawings of the ornaments on the remains of vestments found on the body. Mr. Browne found that Mr. T. Wardle, of Leek, had reproduced a pattern he had found at Dantzic, consisting of a boat rowed by an eagle, a dog breaking its chain, and three swans, on a vestment brought in early times from Sicily, and he suggested to Mr. Wardle that he should reproduce the St. Cuthbert ornaments. Mr. Wardle at once consented, and had the beautiful blocks made from which the silks exhibited were printed. One of the blocks is in flat copper wire, set on edge, the other is in wood on account of the numerous and rapid breakings-back of the lines, which render the pattern not suited for reproduction by means of wire. In the year 1104 A.D., Reginald, a monk of Durham, describing three robes in which the body of St. Cuthbert was clothed, says they were taken off, and describes the three robes by which they were replaced in his time. These last, he says, were of a similar nature to those which were taken off, but of greater elegance. The occasion of the re-clothing was the translation of St. Cuthbert's body to the tomb prepared for it in the magnificent new Cathedral of Durham. From 999 A.D., to 1093, it had lain in the Anglian Cathedral of Durham; and from 1093 to 1104 it lay in the temporary tomb prepared for it when they began to pull down the Anglian Cathedral to make way for the present Norman Church. Reginald says that the robe put nearest the body in 1104 was "of silk, thin, and of the most delicate texture;" the next he describes as "costly, of incomparable purple cloth;" the third, or outermost, was "of the finest linen." When the tomb was opened in 1827, they found first the linen robe, and the portions of the two silk robes. One of the robes was found to be of thinnish silk; the ground colour amber; the ornamental parts literally covered with leaf-gold; the fringe was a braid of the same colour stitched on with a needle. This is the robe from which the knight with hawk and hound, the rabbits, &c., &c., are copied. Another was a robe of thick soft silk; the colours had been brilliant beyond measure. It is the urn or island pattern. The ground within the circle is red; the urn or the flower-basket, the ducks, and the sea, are red, yellow, and purple; the porpoises are yellow and red; the fruit and foliage yellow with red stalks; the pattern round the border of the robe is red. These two correspond to the description by Reginald of the two robes placed next the body. The translation of the body having been contemplated for so many

years, there was plenty of time for having special robes made. It is very tempting to believe that the urn represents the Farne Island, blossoming with Christian virtues and bearing abundance of Christian fruit; the fish and the water-birds, St. Cuthbert's porpoises and eider ducks; the knight with hawk and hound, the great secular position of the Bishop of Durham; and so on. The robes, however, are said to be of Eastern origin. If they were not made with special reference to St. Cuthbert, it may fairly be said that they were selected on account of their undersigned reference to him. It is well known that earlier robes than these were found on St. Cuthbert's body in 1827, notably a stole, beautifully wrought and ornamented, bearing a Latin statement that *Ælflmæd* caused it to be made for the pious Bishop Frithestan. This dates the stole to 905--915 A.D.

The whole of these precious relics are in the possession of the Dean and Chapter of Durham. They are among the objects which render the Chapter Library one of the most deeply interesting places that the student of early Christian times in England can visit.

Prof. J. H. Middleton made the following remarks with reference to the silks exhibited by the President. At the time when the Normans conquered Northern Sicily, towards the end of the 11th century, a very flourishing school of Arab silk weavers had been established there for more than a century. The Norman Kings, who highly appreciated the beauty of these silken stuffs, granted special privileges to the Arab weavers, so that they continued to work their silk looms under the rule of the Christian conquerors; thus from the 11th to the 14th century, Palermo continued to be the chief centre for the production of woven silk. During the greater part of that time silk weaving was not practised in any northern country, and to a very unimportant extent in Italy itself. Thus we find that the products of these Sicilian looms were exported widely throughout Europe, especially for ecclesiastical vestments, frontals, and dossals.

The Sacristy of St. Mary's Church, at Dantzig, possesses a very large collection of these beautiful stuffs, mostly in the form of copes and chasubles; the Sacristies of St. Peter's and the Vatican Chapels, with many other Cathedral and Monastic collections in Italy, France, and Germany, are very rich in examples of these fabrics, employed for various ecclesiastical purposes. The Sacristy of Palermo Cathedral contains many fine specimens of the silks, and among them a chasuble made in the same loom as one of the stuffs from St. Cuthbert's grave—namely, that with the horseman and the sham Arabic borders.

The internal evidence of these two pieces of silk would show them to date from about the middle of the 11th century, or a little later, so that the stuff was probably of recent manufacture at the time of St. Cuthbert's translation. The founding of more than one Benedictine Monastery in Northern Sicily in the 11th century possibly explains the manner in which these Siculo-Arab stuffs came into the possession of the Benedictines of Durham.



At another General Meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY, held on November 22nd, a good paper was read by Mr. Keyser on the perishing old frescoes of Chippenham Church, five miles from Newmarket. The chief subjects of these frescoes are St. Christopher, the martyrdom of St. Erasmus with all its horrible details, and St. Michael weighing souls with the Blessed Virgin interceding on the souls' behalf. There was also an interesting discussion on the age of Deerhurst Church, Mr. Rule arguing in favour of a Norman, and Professor Middleton of a Saxon date. In our opinion the Professor had the best of the argument.



At a Meeting of the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, held on November 5th, an exhaustive paper was read by Reverend E. F. Letts on the thirty misereres or subcellæ of the choir stalls of Manchester Cathedral. He came to the conclusion that three separate hands were employed in the carving of these sixteenth century misereres. At the winter conversazione of the same society, held in the Manchester Town Hall, the Rev. G. F. Browne read a paper on "Pre-Norman Sculptured Stones in Lancashire." Mr. Browne showed that the county was specially rich in work of this kind, and instanced carving on stones

at Heysham, Halton, Whalley, Winwick, and Bolton that took us back to the time of the Heptarchy. At the December meeting, a paper was read by Mr. Haworth "On the Dedication of Ancient Churches in South Lancashire and Cheshire."

Among the papers that promise to be of interest and value during the second half of the winter session, are "Quaker Lancashire Literature of the 17th century," by Colonel Fishwick, F.S.A., and "Some further points of interest about East Lancashire Flints," by Dr. Colley March.



THE Winter Session of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY was opened in October by a paper of Mr. Pritchett, of Darlington, on "The Great Medieval House of Neville." The first part related to the history of the family, and the second part to a description of the castles they built or enlarged in the north of England. The second part was of great value, being illustrated by elaborate ground plans and diagrams, Middleham Castle having been specially surveyed for the purpose. Other papers promised to the society for this session are:—"The Early Days of the Drama in Bradford," on the "Reverend Dr. Scoresby," on "The Electoral History of Bradford," and on "Gleanings from old Halifax life."



THE most important work in which the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY has recently interested itself is in connection with the important discovery and unearthing of the great Norman keep of Duffield Castle, which was demolished in the reign of Henry III., and has since lain under the sod. The foundations show it to have been nearly 100 feet square, and consequently by far the most important of the Norman strongholds north of the Tower of London. Archaeologists will be well repaid for a visit to this interesting site. It is within five minutes' walk of Duffield Station, the first station on the main Midland system north of Derby. The site commands an old ford across the Derwent, and was for a long period in Roman occupation; a great variety of Roman pottery has been found. The site was afterwards used for an Anglo-Saxon burh, with outer earthworks; remains of interments of this period have been brought to light. The great Earl Ferrers afterwards utilised the spot for the erection of a massive stronghold, which was demolished two centuries later owing to the repeated rebellion of his descendants. The visitor to Duffield Castle will be fortunate if he finds Mr. Bland, the local school-master, to whose energy and perseverance the disclosure and preservation of these important remains are chiefly due; from him intelligent information can be readily obtained.

The Derbyshire Society is specially energetic in publication and illustration. The forthcoming journal, to be issued to members in February, promises to keep up the reputation of this young association. It will contain a long and fully illustrated account of the remains of Duffield Castle, and the "finds" on the site, with ground plans of the castle and earthworks.



THE SUFFOLK INSTITUTE OF ARCHÆOLOGY AND NATURAL HISTORY held its autumnal meeting on 5th October, visiting the town of Sudbury in the morning, and the adjacent parishes of Chilton and Acton during the latter part of the day. At All Saints' Church, a paper was read by the vicar, Rev. C. J. Stower. Several constructive features of a previous building were pointed out. The fine unique pulpit of 1490, and the "priest's chamber," over the vestry, were objects of special interest. An ancient timbered house in Cross Street was next visited. This building was at one time the "Salter's Hall," erected, it is said, by one, Walter Cony, a distinguished merchant. The quaint carvings on the bracket of the oriel window naturally arrested the attention of the company. The representation of a man holding a coney, or rabbit, and having a hound between his feet, and on either side a castled elephant and a lion, elicited the suggestion, strangely enough it would appear made for the first time, that in the carving there was a punning allusion to the name of the builder, the resemblance of the object, held by the man, to a rabbit, not having been previously traced. The party,

passing the site of a former church, St. Sepulchre's, proceeded to St. Gregory's Church, where the rector, the Rev. A. L. Green, briefly described the salient features of the edifice. Here the reputed head of Simon de Sudbury is preserved in a niche in the vestry, with a parchment scroll containing particulars of his life. The gateway of a college, founded by him, for six secular priests, still remains. The present Church of St. Gregory is probably the third structure. There was originally a crypt or sacristy under the sacarium, and the external arches of the window remain. The tomb of Thomas Carter, a benefactor to the Sudbury poor, has a long Latin inscription, ending quaintly with :—

“ Traveller, I will relate a wondrous thing.
On the day upon which the above mentioned
Thomas Carter breathed out his soul, a
Sudbury camel went through the eye of a needle !
Go, and should you be rich do likewise. Farewell.”



A LYCHNOSCOPE, and certain consecration crosses, with the font and its rich and unique cover of tabernacle work, are objects of extreme interest. A panel, exhibiting Sir John Schorn in the act of conjuring the devil into a boot, formerly a part of one of the rood screens in the town, is preserved here. At St. Peter's Church, Mr. W. W. Hodson read a paper descriptive of the building. The chancel is a remarkable example of orientation. The parclose screens are fine examples of perpendicular work, the rood canopy, printed and gilded, still remains. The underground sacristy now answers its original purpose. The pulpit tapestry frontal, with the arms of James I., and the mediæval alderman's pall or Guild burying cloth, are still to be seen. At the Town Hall, the records were displayed, and an interesting collection of paintings, engravings, prints, &c., mostly illustrative of old Sudbury, were exhibited. An able and exhaustive paper was read by Mr. Hodson. By the kindness of the Mayor of Sudbury, the Corporation Regalia was inspected. Dr. Holden exhibited a large geological section, and briefly explained the chief features of the neighbourhood. At the general meeting of the members afterwards held, Lord Henniker, G.L.D., was elected President of the Institute, in the room of Lord John Hervey, resigned. Later in the day, Chilton Hall and Church, the latter containing the fine monuments of the Crane family, were visited, and a visit of a most interesting character was made to Acton Church, celebrated for the noted brass of Robert de Bures, 1302, the finest military brass in existence, and the well-known Jennins monuments, &c.



THE progress of the AYR AND GALLOWAY ARCHÆOLOGICAL ASSOCIATION during the past year has been highly satisfactory. In accordance with a resolution of the general meeting of 1885, the Stewartry of Kirkcudbright has been added to the district already embraced by the association, and the number of members has also largely increased. During the year there was issued to members the charters of the Abbey of Crossraguel, in two volumes, edited by Mr. Forbes Hunter-Blair, and illustrated with upwards of 30 plates, drawn and presented by Mr. Morris, architect. The forthcoming volume of collections, to be issued in 1887, promises to be of exceptional interest, and will contain, among other articles, an account of the exploration of a remarkable cave on the estate of Captain Blair, of Blair, in North Ayrshire; a paper by Sir Herbert Maxwell, M.P., on the extremely interesting series of rock sculptures, discovered lately in Wigtonshire; a notice of the very beautiful enamelled object found in Kirkcudbright; a discussion of the ancient burial place, called the Skelmorlie aisle, by Mr. Dobie-Wilson; and a transcript of the long lost Protocol Book of Mason of Ayr, which was accidentally discovered amongst some of the odd lots at the sale of the library of the late Mr. Whitefoord Mackenzie, in Edinburgh, and is now in the library of Mr. Dickson, the keeper of the Historical Department of Her Majesty's General Register House, who has kindly permitted it to be printed by the society.



PERMISSION has just been obtained by the Lancashire and Cheshire Antiquarian Society to dig and explore in the CAMP FIELD, MANCHESTER. Considerable

expectations have been excited, for many good Roman antiquities have been discovered at different times on that site.



THERE is considerable activity amongst lovers of old CHURCH PLATE, and it seems as if within a few years the valuable work of enumerating, classifying, and illustrating the entire church plate of England would be satisfactorily accomplished. Mr. W. H. St. John Hope has made good progress with his volume on Derbyshire. The Reverend Andrew Trollope is publishing by subscription "An Inventory of the Church Plate of Leicestershire, with some account of the donors thereof." It promises to be of an excellent and exhaustive character. Messrs. Clarke and Hodgson, of Leicester, receive the names of subscribers.



MESSRS. BFMROSE AND SONS will shortly publish by subscription, in two quarto volumes, an important work, entitled, "THREE CENTURIES OF DERBYSHIRE ANNALS." In this publication all the salient points of the voluminous records of the county of Derby will be given, from the time of Queen Elizabeth downwards, and much new light will be thrown upon provincial administration during interesting historical epochs. The work, which will be edited by Rev. Dr. Cox, has been undertaken at the express suggestion, and by the authority of the Court of Quarter Sessions.



ONE of the two works selected for issue by the Camden Society for the year 1887-8, will be of special and remarkable interest. Dr. Jessop is to edit "VISITATIONS OF NORFOLK MONASTERIES." The work will contain minute details of the condition of certain monasteries immediately before their dissolution.



THE comparatively little use made by students, especially by ecclesiologists, of LAMBETH PALACE LIBRARY is surprising. Its 30,000 volumes can be so promptly consulted, and its manuscript treasures of a certain class are, of course, unique. The registers of the See of Canterbury deal not only with the jurisdiction of a bishopric, but, being of a metropolitical character, are of supreme importance with regard to the general history of the Church and the nation. Not a few seem to suppose that there is some special difficulty attending a visit to Lambeth Library. On the contrary, it is the easiest of all our great libraries to consult, and, by recent regulations of the Ecclesiastical Commissioners, is open almost daily. The precise times during which the library is open to the public (excepting Easter, Christmas, and September) are :—Mondays, Wednesdays, Thursdays, and Fridays from 10 a.m. to 4 p.m.—from April to July, both months inclusive, until 5 p.m., and during the forenoon of Tuesday.



Two small but excellent works, both of them brimful of illustrations, have just lately been put forth by the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE; the one, a new catalogue of the inscribed and sculptured stones of the Roman period belonging to the society, and preserved in the Black Gate Museum; the other, an account of the Pilgrimage of the Roman Wall. No museum is so rich in the memorials of the dominion of the Romans in Britain as that belonging to this society, and every one of the 100 pages of this catalogue abounds with woodcuts. The very turning over of the leaves helps us to realise the completeness of the sway that the great military empire once exercised over Britain. The second work gives a thoroughly interesting and graphic account of the pilgrimage of the Roman Wall by the Newcastle Society of Antiquaries, in conjunction with the members of the Cumberland and Westmoreland Antiquarian Society. The pilgrimage extended from June 26th to July 3rd. It is 37 years since a like pilgrimage of antiquaries was undertaken over the same route, and Dr. Bruce was the trusted pilot in 1849, as he was also in 1886. The illustrations and letterpress are descriptive of castles, churches, &c., that were noted on the route, as well as of Norman-British antiquities. Each of these desirable little works can be obtained by the public for half-a-crown.

DR. BRUCE and Mr. Ferguson have recently been examining the CAMP OF RAVENGLASS, for the purpose of advising Lord Muncaster with regard to excavations to be undertaken on the site. Ravenglass is close upon the sea coast; two rivers run into the sea there, and at full tide a magnificent bay is formed. At present this is to a large extent silted up, but previous to that having taken place, it was a bay that would have held the navies of the world, so to speak; and it can easily be conceived how important this Ravenglass would be during the period of the Roman occupation. Whitehaven was a very inferior place in the time of Queen Elizabeth, and Maryport has only been in existence a few years. For long Workington was the only port of any importance. Ravenglass appears to have been a port in which ships took refuge. Lord Muncaster had made some excavations before they went; the outline of the camp was quite distinct, but the camp itself was in a state of thorough ruin. They saw some fragments of Roman earthenware, but comparatively few. Lord Muncaster requested them to suggest a strip of ground on which he might make further excavations, and they did so, but on returning to examine the work done they found the foundation of the walls, but nothing more. Stone is very scarce in that neighbourhood, and the place has been entirely robbed for building modern houses. Camden mentions this station, and says that he heard of two Roman altars having been found there, but he does not give the altars. Modern writers have to a large extent overlooked this reference. On the south side, on the outside of the camp, are the very important remains of a Villa, the masonry of which is hard and strong, the walls being 12 feet high. There are two windows in it precisely similar to the one noted at Cilurnum, but only one side of the window existed. The masonry was remarkably good.



THE Annual Meeting of the YORKSHIRE GEOLOGICAL AND POLYTECHNIC SOCIETY was held at Wakefield in November. Mr. Mortimer, F.G.S., read a remarkable and original paper on "Habitation Terraces in the East Riding." The terraces described were lance-shaped, as platforms, and not to be confounded with cultivation terraces, so common in the vicinity of old villages. They occur on many of the steep hill-sides of the wold valleys, usually on that side which faces the morning or mid-day sun. Sometimes one, but oftener two or three, run along the side of the valley parallel with one another. They are from 100 to 200 yards in length, and 15 feet to 21 feet broad. Mr. Mortimer considers that they were made as sites for primitive dwellings. Several examples in Raintale, Fimber, Burdale, and other places were described. They have, he thinks, relation to a very early period of man's existence in this country, and are probably the first earthworks constructed. The wold intrenchments cross the terraces, and were evidently constructed at a subsequent period. Mr. Davis, F.S.A., at the same meeting, read a valuable paper on "The Relative Age of the Remains of Man in Yorkshire," in which he referred to the lake dwellings south of Bridlington. These lake dwellings are of peculiar interest to the archæologist, as they are the first of the kind discovered in England; they must have been erected at the time when the Holderness was under water. Mr. Holmes also gave a paper on "Pre-Historic Remains on Rombald's Moor."



A VALUABLE contribution to the history of the See of Exeter has been made by Dr. Brushfield, in a paper just printed by the DEVONSHIRE ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, ART, AND LITERATURE. It is a sketch of the life of John Catrik, worked out with much pains from the best sources. Catrik was consecrated Bishop of St. David's in 1414, translated to Coventry and Lichfield in 1415, and again translated to Exeter in 1419. Though holding the emoluments of these sees, he never exercised episcopal functions in England, being a diplomatic agent to the Papal Court. He was one of the English representatives at the Council of Florence, and an elector of Martin V. Bishop Catrik only held the See of Exeter for a few weeks, dying at Florence on December 28th, 1419. A variety of errors have been made by writers as to the place of his interment, but he really was buried in the Church of Santa Croce, Florence, where the white marble slab, with the effigy of the Bishop in low-relief, still remains. Of this tomb, Dr. Brushfield gives an illustration. Since reading this paper, we have consulted the Lichfield Episcopal Registers, and find, beyond doubt, that he was never present

in that cathedral city during the four years he held the see. The diocese was administered by a Vicar General, and the episcopal offices performed by a variety of suffragans acting under Bishop Catrik's commission, who is tersely described as being *in remotis*.



THE NORTH OXFORDSHIRE ARCHÆOLOGICAL SOCIETY have now in the press a secular account of the parish of Fritwell. An ecclesiastical account of the same parish, with illustrations of the church of St. Olaf, and of the striking Norman tympanum over the south door, was issued by the society in 1884.



THE nineteenth volume of collections, historical and archæological, relating to Montgomeryshire, which was issued by the POWYS-LAND CLUB in November, well sustains the reputation of this painstaking and energetic society. It includes, *inter alia*, a list of early Montgomeryshire wills, from the Hereford Registry, beginning in 1542; a history of the parish of Llanbrynmair; a continuation of the excellent series of papers on the Half-Timbered Houses of Montgomeryshire, by Mr. Pryce; and further Royalist Composition papers. The members are also fortunate in obtaining, through the generosity of their president, the Earl of Powis, a most valuable and bulky additional volume on the Herbert Manuscripts at Powis Castle. This volume is divided into three parts; the first part is miscellaneous, 1586-1735; the second part gives the correspondence of Sir Edward Herbert, Ambassador Extraordinary to the French Court, and afterwards First Lord Herbert of Chirbury, 1614-1626; and the third part contains the despatches of Sir Edward Herbert for 1619. This is a work of really national interest and value. It is interesting to find among the miscellanea an Order of Council, dated April 28th, 1660, revoking a previous order for the demolition of Red Castle (now Powis Castle); but the outworks were to be demolished, and certain breaches were to be made in the walls "to the end it may thereby be made indefensible in case of any trouble or insurrection that may happen hereafter."



MR. G. T. CLARK, F.S.A., the well-known authority on mediæval military architecture, has made, at the request of the Council, a detailed survey of the condition of the CITY WALLS OF YORK, in connection with their proposed restoration, which will shortly be placed before the Estates Committee for consideration. It is not the first time that Mr. Clark has turned his attention to these ancient walls, for a few years ago he wrote an interesting article for the Royal Archæological Society, on "The Defences of York." The walls and gates as now standing, making a circuit of upwards of two miles, stand on the line of, and replace or represent, the works which were here erected about the time of the Norman Conquest. But in many places they also coincide with the far older Roman walls.



THERE is probably no book of this winter season for which scholars and historical students are more anxiously looking than Mr. Maxwell Lyte's "HISTORY OF THE UNIVERSITY OF OXFORD DOWN TO THE YEAR 1530," which Messrs. Macmillan and Co. will now speedily issue. The Deputy-Keeper of the Rolls is well qualified for his task, and it is not probable that expectations will in this case be disappointed. The writer's chief aim has been, as we are told by the *Athenæum*, to trace the origin and development of the University, and its relation towards the authorities claiming civil or ecclesiastical jurisdiction in Oxford during the Middle ages. He has, therefore, recorded at some length the successive incidents of the protracted struggles of "Town and Gown."



THE Mayor of Colchester has reported to the Society of Antiquaries the discovery of a Roman pavement at COLCHESTER, and of various Roman remains at BRIGHTLINGSEA.



AT a meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, held on December 2nd, Mr. J. T. Mickethwaite communicated a paper on an ANKER HOLD, lately dis-

covered at St. Leonard's Church, Bengoe (Herts.) The Church, dating from the 12th century, consists of a nave and chancel, terminating in an apse. Some years ago a new church was built in the village, and the old one was then dismantled, and has since ceased to be used as a place of worship. During the last few years repairs have been executed to prevent the building from falling into decay. Shortly after this work was commenced "a curious hole was discovered in the chancel wall, just at the turn of the apse on the North side. It is about 4ft. high by 20 inches wide." Various were the suggestions to account for this hole, but none were satisfactory, till a second hole was discovered a few months since, about the same size as the former, but cut only part of the way through the wall. Above these, right and left, two smaller holes were found, such as might have received the ends of timbers. Mr. Micklethwaite suggested that a wooden hut had been built against the wall of the church, probably formed of stud and clay daubing, and had served as an anchor's den. The hole opening into the church would have enabled the recluse to join in the worship at the altar. Mr. Micklethwaite concluded his paper with some interesting remarks on the Anchorites that formerly existed in this country.



THE quarterly meeting of the NATIONAL SOCIETY FOR PRESERVING THE MEMORIALS OF THE DEAD was held on November 19th, when a valuable paper was read by Mr. Arthur E. Street on the interesting features of the Church of St. Mary, Luton. This was followed by a paper by Mr. Walter Lovell on "The Annals of Ely." The Society is interesting itself in the preservation of the historical monuments in the church of Sheriff Hutton, Yorks.



THE KENT ARCHÆOLOGICAL SOCIETY held its last annual meeting, at Rochester, when Mr. W. H. St. John Hope, F.S.A., led the members to various portions of the ancient wall, which remain upon the north and east sides of the town, but are very little known. The northern portions stand behind small houses on "The Common," facing the river Medway. One fine bastion at the north-east angle is nearly perfect. Mr. Hope pointed out a carved portion of the eastern wall, behind Eagle Alley, which he believes to have been the south-east corner of the original wall. If it be so, then at this point would begin that part of the eastern wall which was added in the fourteenth century by the monks of St. Andrew's Priory. Two Elizabethan houses, just outside the eastern wall of the city, were visited by the Society. One, called Eastgate House, is in the High Street; the other, on the edge of a park-like common called "The Vines" (where the monks of old grew vines), is known as the Restoration House, because King Charles II. slept there, on his journey, in 1660, up from Dover to London. The remains of one hall of the ancient Episcopal Palace, formerly occupied by good Bishop Fisher, but seldom heard of, even by residents in Rochester, were visited by permission of General Thomas, who lives therein. Mr. Brenchley Rye's interesting paper, respecting this old Palace, showed that Erasmus had been a guest there, when visiting Bishop Fisher, more than once. Rochester Cathedral was visited under the guidance of Mr. Hope, who has done more to unravel its architectural history than any previous investigator. Aided by his admirably constructed plan of the church, Mr. Hope made clear the complicated series of additions and alterations in the cathedral of Gundulf and Ernulf. At Rochester Castle, Mr. Stephen Aveling gave a lucid account of the building, which was *not* erected by Gundulf, as has been generally supposed. A paper by Mr. Gomme, respecting Boley Hill, was heard with interest at the subsequent conversation. The Hill seems to have been the site of judicial gatherings, or moots, of our Saxon or Old English forefathers. The Society also visited, on the following day, various churches and houses, which were described by Canon Scott Robertson. Gillingham Church; Bloor's Place, in Rainham, the fragment of a very early Tudor House; Rainham Church, with its fine "decorated" chest, its fragment of panelled roof, painted with the badge of Edward IV., the *rose en soleil* in each panel, and its statues and vaults of the Tufton family, were visited in the forenoon. Afterwards, the Society proceeded to Upchurch, with its curious spire in two parts, and its remains of an Early English fresco on the south aisle wall; to Newington

church, where much fresco work remains upon the walls of the north aisle; and to Hartlip church. The 16th volume of the Society's proceedings, *Archæologia Cantiana*, has recently been issued. It is a thick volume of more than 500 pages, illustrated by 55 plates or woodcuts, and edited, like its immediate predecessors, by Canon Scott Robertson. In this most admirable volume, every branch of archæology is touched upon. Mr. George Payne, F.S.A., describes Roman interments, and a Roman leaden coffin found near Sittingbourne; the British camp at Squerryes is delineated, and the reliquary of the Saxon St. Eanswith, found in the north chancel wall of Folkestone church, is engraved and described by the Editor; the Norman and mediæval fortress, Tonbridge Castle, is well illustrated by Mr. J. F. Wadmore; the work done at the restoration of the celebrated Norman church at Barfreston, is narrated by Mr. R. C. Hussey, F.S.A.; the churches at Bethersden, Lullingstone, Chevening, Erith, Charing, and West Wickham, are ably described and illustrated; early Churchwardens Accounts (1484-1514) at St. Dunstan's, Canterbury, are printed by Mr. Cowper; the cost of many articles from 1589 to 1649 is illustrated by Mr. Dorman's copy of the *Sandwich Book of Orphans*; an almost unique example of a gentleman's Expense Book during the Commonwealth, is found in that of Mr. James Masters'; and a valuable addition to our knowledge of Church Plate is afforded by the Society's Chronological List of Old Church Plate in Kent, made between A.D. 1485 and 1760, by Canon Scott Robertson.



THE Church of St. MARY'S PRIORY, OLD MALTON, which was built by Eustace Fitz-John in 1150, is the only Gilbertine church left in England, and the late Sir Gilbert Scott, after visiting it, said:—"Should anything happen to the church it would be a calamity, as the loss of a magnificent remain of one of the noblest periods of mediæval art. No period is, in my opinion, so replete with beauty and vigour and original art, and very few examples of this are finer than the work at Old Malton, which, I presume, dates about 1190, or in the later years of the great transition from Romanesque to Pointed Architecture, and is a most valuable *national monument*, the loss of which would be *irreparable*." On the report then submitted by Sir Gilbert Scott, Earl Fitzwilliam expended £3,000 in preserving the west front. A further sum of £3,000 is now required to preserve the remainder of the fabric, which is in imminent danger. The work to be undertaken is strictly "preservation"; not a single feature of the old church will be altered. Under these circumstances, and considering that it is the only church extant of the only religious order ever founded in England, we make an exception to what must be a rule of the *Reliquary*, in appealing for support to antiquaries and ecclesiologists generally, and in stating that subscriptions so urgently needed may be sent to the Vicar (the Rev. E. A. B. Pitman), or to the churchwardens.



THE last excursion for the year 1886 of the ST. ALBAN'S ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY was made on September 15th, when the members visited the eastern side of the county, under the guidance of Rev. J. Griffith, LL.D. The little, disused church of St. Leonard, Bengoe, was visited; its apsidal Norman chancel is now being restored by Mr. Gerard Gosselin, of Bengoe Hall, who explained its interesting features. It is here that the remains of an Ankerhold have been found since the visit of the Society. Ware Church and Ware Priory were visited in the afternoon; at the latter place, Mr. Walters read some interesting notes on the Franciscan Friary, established there in the middle of the fourteenth century.



THOUGH archæological "progress and development" are excellent things in their way, the best work, after all, that the Societies can undertake is that of PRESERVATION, and so the last of these quarterly notes shall deal with that branch of archæology. Good, though quiet work in this direction has been done during the past quarter by the county societies of Middlesex, Derbyshire, and Yorkshire; but the parent association, we are glad to see, has of late been coming more to the front, and assuming that position of general control for which it is so specially suited—nay, that it is almost bound to take. A remonstrance or a deputation from

the SOCIETY OF ANTIQUARIES will often avert mischief, with which a local or provincial society is almost powerless to cope. At one of the last meetings of the Society, the President was able to report that the Roman baths at Bath had been twice visited, on behalf of the Society, by Messrs. Middleton, Hope, and Micklethwaite, and that an explicit promise had been given by the city surveyor, and by the Chairman of the Baths Committee, that the Roman remains shall be preserved intact, and shall not be covered up or concealed. The Society of Antiquaries is also interesting itself in the preservation of the remains of the old Archbishop's Palace at Croydon, which were threatened with destruction.

Reviews and Notices of New Books.

OLD COOKERY BOOKS AND ANCIENT CUISINE: By W. Carew Hazlitt. *Elliot Stock*. There are, alas, not a few of us, we fear, who have passed middle age, and whose digestive powers are so disorganised, that we look upon eating solely as a restorative process, imperatively demanded by nature, and envy those inhabitants of the moon, of Munchausen fame, who "lose no time at their meals, but open their left side and place the whole quantity at once in their stomachs, then shut it till the same day in the next month, for they never indulge themselves with food more than twelve times in a year." But the most confirmed dyspeptic, as well as the most curious epicure, might readily find pleasurable reading in this charming little book of Mr. Hazlitt's. Almost our only quarrel with it is in connection with the title. It is not a mere dry catalogue of the bibliography of old cookery books, nor is it a startling collection of the horrors and curiosities of former methods of tickling the palate or satiating the stomach; but it is an agreeably written and most painstaking essay, appropriately divided into chapters, on the food of the English since they have been a nation. In fact, "The Food of the English," with the present title as a subsidiary one, is recommended to the author, should a second edition be demanded. As a matter of bibliography, the chapters on Cookery Books might be somewhat better arranged, and be rendered rather more complete. We did not notice in these pages any reference, for instance, to May's "Accomplished Cook," 1665, nor to the "Accomplished Lady's Rich Closet of Varieties, or Ingenious Gentlewoman's Delightful Companion," 1653. In the latter of these treatises, the "gentlewoman being at table" is warned that she must not "smack like a pig, nor venture to eat spoonmeat so hot that the tears stand in your eyes, which is as unseemly as the gentlewoman who pretended to have as little a stomach as she had a mouth, and therefore would not swallow her peas by spoonful, but took them one by one, and cut them in two before she would eat them." The careful housewife may, also, learn much from these pages in the way of adopting certain early receipts; though she might not care to make cock ale, by taking "ten gallons of ale and a large cock, the older the better, parboil the cock, flea him, and stamp him in a stone mortar till his bones are broken," etc., etc.; still, many a useful hint can be picked up, as, for instance, in variety of pickles, such as ashen keys and broom buds, the former of which we know to be excellent, and still used in certain parts of Dorsetshire. Other receipts, especially for old-fashioned cakes, read so appetising that for the moment we long for the powers that quaint old Fuller attributes to the great eater of Kent, whom he so quaintly enshrines among his Worthies, who did eat with ease thirty dozens of pigeons at one meal, and at another fourscore rabbits and eighteen yards of black pudding, London measure.



SOCIETY IN THE ELIZABETHAN AGE: By Hubert Hall. *Swan Sonnenschein, Lowrey and Co.*—We lose no time in saying that this is a remarkable book, a most remarkable book, and destined, we believe, to make no small impression upon the reading public. There is no reign of an English sovereign about which the average Englishman of average education has formed such wrong conclusions, as

that of the Virgin Queen. Religious prejudice has been so inextricably mixed up with every detail of the times of Elizabeth, that calm judgment has been almost impossible. Nay, those who have professed to be dispassionate historians, and who could write without much bias of other epochs, have deliberately perverted some facts and have suppressed many others, when dealing with the last half of the sixteenth century. There is all the more reason, perhaps, to trust Mr. Hubert Hall, because he makes no great profession of being judicial in all his estimates, or colourless in his opinions. Nay, his own views and predilections are so obvious that they can readily be discounted. But, after everything has been thoroughly and liberally discounted, the "glorious days of good Queen Bess" come out sadly tarnished and bedraggled. And this is what it must come to, as the few students of English sixteenth century times (since the stores of the Record Office have been arranged) know full well, namely, a very great deduction in the usual popular verdict on this important and most critical reign. Mr. Hubert Hall is a well known and most capable official of the Public Record Office, and has already won his spurs as an author; so that we might be confident, had we no special knowledge of our own, that he would not risk his reputation in careless work or hasty generalisations. Moreover, the writer of this notice has a good and first-hand knowledge of many of the Domestic State Papers of Elizabeth's reign, and this knowledge amply bears out Mr. Hall's statements and supports him in many of his conclusions. Though the work of a careful antiquary, the greater part of this volume is of an eminently popular character, and the reader will rise from its perusal with a truer notion, vividly stamped upon the mind, of the Elizabethan age than could have been gained by the perusal of any other half-dozen volumes, including the memorable work of Mr. Froude. The book is divided into three parts; grouping, in each case round special individuals, picturesquely expressed and often startling facts as to life and times. The first part is "In the Country," and is subdivided into Landlord, Steward, and Tenant; the second part is "In Town," and deals with Burgess, Merchant, and Host; whilst the third part is called "At the Court," and tells of the Courtier, the Churchman, the Official, and the Lawyer. Then follow ample appendices of original papers, in proof of the accuracy of the statements, and in support of the surmises in the work itself. This book is certain to see another edition, or we are much mistaken; and we offer to Mr. Hall the suggestion that he should lessen the appendix (especially the latter part, which has been previously printed,) and increase the *dramatis personæ*. It would be of great value if we had this vivid but accurate writer's summing up of a Privy Councillor and a Pursuivant of this reign. Could he not take Lord Burleigh for the one, and Richard Topcliffe for the other? When reading the amusing but painful chapter on Cox, Bishop of Ely, it is necessary to recollect, that though, alas, he seems to be a fair type of the bishops of the reign, more worthy prelates could be found; nor should it be assumed that the Reformation was in itself responsible for all the evils of the times. Mr. Symond's just issued work on *The Renaissance in Italy and the Catholic Reaction* should be read as a corrective, with all its insight into the foulness of unreformed Italy. Still, taken as a whole, this book is emphatically the best, because it is the truest, work on the Elizabethan age that has yet come from the press. It will startle many, and its graphic chapters forbid any flinging of it aside when once taken up. The numerous plates, several of them coloured, which are facsimiles of plans, documents, and drawings of the day, add much to the value of this volume; and the publishers have made it in every way attractive.



RECENT EGYPTIAN DISCOVERIES CONCERNING JOSEPH: By David Burnett. *Elliot Stock*.—In this little book of about 100 pages, Mr. David Burnett, a member of the Society of Biblical Archaeology, has put in a clear, attractive, and able way all the recent and most interesting discoveries with respect to the chronology and times of Joseph. It is, moreover, only fair to Mr. Burnett to add that this unpretentious work is no mere compilation, but gives plain indication of careful research, and shows considerable powers of assimilation. The most interesting and original part is the third chapter, wherein is given a full description and explanation of an old hieroglyphic tombstone now in the British Museum. This stone, which was found some years ago with other sepulchral

remains at Abydos, has hitherto escaped particular attention. Its date is about eighteen hundred years before the Christian era. From this old tombstone, now some four thousand years old, there has been gleaned, with apparent accuracy, much that throws light upon the history of Joseph in his slave condition. Mr. Burnett seems to have thoroughly established that the date of Joseph's birth was B.C. 1919, and the year of his death B.C. 1809.



A HISTORY OF DERBYSHIRE (Popular County Histories) : By John Pendleton. *Elliot Stock*.—Mr. Walter Rye's History of Norfolk, in this series, was so thoroughly good, fresh, and entertaining, that it perhaps puts others at a disadvantage ; still, it must be confessed that, with every inclination to look favourably on a work pertaining to a county so thoroughly familiar to us, this book about Derbyshire is most disappointing. The style is pleasant, chatty, and gossiping ; and those who may never have read aught else save the cheapest guide-books about Derbyshire, or who may never have set foot in the county, may very possibly be satisfied with this production. But the work is essentially a compilation, and that of a watery character. The late Mr. Llewellyn Jewitt's "Ballads of Derbyshire" is drawn upon heavily, in a wholesale fashion, and one or two other authors are treated in a like manner. Both patience and space are lacking for a longer notice, or many errors of omission and commission could be pointed out. We are indeed sorry that conscience compels us to write thus unfavourably of Mr. Pendleton's effort.



CHAPTERS FROM FAMILY CHESTS, 2 vols. : By Edward Walford, M.A. *Hurst and Blackett*.—In these two volumes, the industrious Mr. Walford has put together a great number of chatty, pleasant chapters. The great majority of the narratives deal with well known historical incidents pertaining to great families that have often been told before, so that the title of the work is a little misleading, for it might be expected that many unknown and hitherto closely kept secrets, had been extracted from private family muniments. Nevertheless, the stories and incidents are, for the most part, excellently told, and will yield much entertainment to those who do not care for patient investigation or accurate details. There is hardly a dry page throughout the two volumes. The names of a few of the short chapters will give a good idea of the contents of these volumes :—The Escape of Lady Ogilvy ; The Shepherd Earl of Cumberland ; A Right Noble Cavendish ; A Tragedy in the House of Montgomery ; Simon Fraser, Lord Lovat ; The Murder of Lord Charlemont ; The Eglinton Tournament ; and The Gallant Sir John Chandos. The wild story of "Wild" Darrell of Littlecote is naturally looked for, and as naturally found ; but the reader of this weird tale should read the historical clearing up of much pertaining to the Darrells, in Mr. Hall's new work on the "Elizabethan age." Even Mr. Walford's almost proverbial accuracy and knowledge of family history may occasionally be found at fault ; and we notice one or two errors in the multiplicity of matters herein treated. The first volume opens with an account of the Haigs of Bemersyde, one of the most interesting and oldest of the Commoner families of Great Britain. The history of this family was most worthily written by Mr. Russell, in 1881, in a volume of some 500 pages ; but Mr. Walford makes a variety of mistakes—John de Haga, who fought with Wallace at Stirling Bridge, was the fifth, not the sixth, laird. The terrific thunderstorm that suddenly burst forth at the very moment of the interment of James Haig at Dryburgh Abbey, in 1854, is not a matter of hearsay, but has been long ago attested, in *Notes and Queries*, by Rev. Prebendary Randolph, who conducted the service. The idea of the country side was that this storm betokened the overthrow of Thomas the Rhymer's prophecy, uttered six centuries before :—

"Tyde what may betyde,
Haig shall be Haig of Bemersyde,"

for it was generally supposed that James Haig was the last male descendant. Mr. Walford says that within a few hours, on the reading of the will, the truth of the Rhymer's prophecy was firmly re-established. But this is altogether wrong. The will left Bemersyde to his three maiden sisters, whom James supposed to be his

only kinsfolk. It was not until some fifteen years later that these maiden ladies, then resident at Rome, hearing of the reputation of Captain Haig, the favourite equerry of the Duke of Edinburgh (not of the Prince of Wales, as Mr. Walford says), but not then knowing for certain that he was in any way connected with them (as we know from family sources), decided upon making a joint will of succession to Bemersyde in his favour. It afterwards transpired, in a most remarkable way, that Captain, now Colonel, Haig was descended from an older branch of the Haigs of Bemersyde, who had been passed over more than two centuries before. Still, Colonel Haig is not the true immediate heir, as stated by Mr. Walford, for he had three brothers older than himself, at the time (1878) that he came into this historic property.



LEICESTERSHIRE PEDIGREES AND ROYAL DESCENTS, PART III. : by Rev. W. G. Dimock Fletcher, M.A. *Clark & Hodgson*.—We have received the third part of this carefully compiled work on Leicestershire pedigrees, wherein so large a section of the Leicestershire population are proved to have some strain of Royal blood in their veins. If the same ratio prevails, as we suppose it does, throughout the kingdom, those of Royal descent must at the present time number tens of thousands, and the fact, therefore, loses any special distinctive value. As the first part of this work was noticed at length in the last volume of the *Reliquary*, we now only record the fact that, in this third part, pedigrees of the following families are brought up to date :—Burdet and Thorp, of Burton Overy ; Farnham, of Quarndon ; Ashby, of Quenby ; Ashby, of Naseby ; Lillingston Johnson, of Ulverscroft ; Johnson, of Berkby ; Hanbury, of Church Langton ; Pares, of Leicester and Kirby Frith ; Carington and Smith, of Ashby Folville ; Vaughan, of Leicester ; Halford, of Wistow ; Tailby, of Skeffington ; Freer, of Blaby ; Wollaston, of Shenton ; Woodcock, of Keyham ; Parker, of Rothley Temple ; and Fosbrooke, of Ravenstone.



THE DIVERSIONS OF A BOOK-WORM : by J. Roger Rees. *Elliot Stock*.—Mr. Rees, who recently produced a charming and well-received little work, entitled "The Pleasures of a Book-worm," has now given us a still more happy effort. "The Diversions of a Book-worm" breathes through every page that intense enjoyment of true books which cannot fail to communicate itself in a pleasurable way to all sharers of his tastes. There are six divisions :—The Book-worm's Study—Some other Folks' Studies—An Ideal Study—The Companions of the Book-worm : Friends in the Flesh—The Companions of the Book-worm : Dreams and Books—The Loved Books of some other Folk. Each chapter has its own charm, the opening one being a most dainty sample of graceful, winning English ; but perhaps the most attractive and the most quaintly original is the last, wherein our author discourses on the volumes that he would willingly add to his library, promising that "they should find comfortable quarters by the side of their brothers already secure in my affections ; nay, more than this, they should have full share of my love." Then follows a list of these special books, with brief notes as to their associations, which he covets after so gentle a fashion. The catalogue is most catholic, and includes the *Pindar* which Leigh Hunt had with him in prison, the *Sartor Resartus* that Stanley took with him to Africa, *Maryat's Novels* wherein Carlyle sought forgetfulness after the destruction of the manuscript of the first volume of his *French Revolution*, the *Meditations of Marcus Aurelius* which comforted the heart of Louis XVI. in his troubles in the Temple, the *Complete Angler* which Lamb loved as a friend, Abraham Lincoln's *Arimus Ward, his Book*, and the *Bible* from which John Knox's wife read to him in his last hours. Mr. Rees shows his love for Charles Lamb in various parts of these pleasant pages (as every book-worm surely must), and we can give him, we are sure, no higher or more congenial praise than by mentioning that his own book was placed, when we had read it, upon a favourite shelf of our study close to the Essays of the gentle Elia, and next to Forster's *Arrest of the Five Members*, which owes its chief value to the fact that it was given by the author to Barry Cornwall, and bears his name and tokens of his use. Mr. Stock has most creditably accomplished his share in making this little volume a pleasure to the reader.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTION. *Washington, Government Printing Office, 1885.*—About 150 of the 900 pages of this great record of American enterprise are of special interest to archaeologists. The papers relating to anthropology in this report are of unusual extent and importance, and are all most fully illustrated. They include descriptions and engravings of the sculptured human heads and other objects of black basalt or hard lava found at Pantaleon, Guatemala; of the great variety of stone implements collected by M. Louis Guesde, of Pointe-à-Pitre, Guadeloupe, over 200 of which are illustrated; of ancient mounds in Clinton county, Michigan; of ancient forts in Ogemaw county, Michigan; of a sketch of Flint Bridge, Licking county, Ohio; and of earthworks and mounds in Miami county, Ohio.



THE LAND OF LITTLE PEOPLE: poems by Frederick E. Weatherby, pictures by Jane M. Dealy. *Hildesheimer and Faulkner.* A *Reliquary* reviewer feels somewhat "at sea" with such a book as this before him. No amount of cunning can transform any part of its pages into matter that can fairly be said to be suitable for "a depositary for precious relics of....the pursuits of our forefathers"—but when publishers are good enough to forward anything so wholly delightful and winsome as this "Land of Little People," we should indeed be churlish "dry-as-dusts" to pass it by without any notice. However, antiquarians and editors are but human, and to our certain knowledge are not all childless bachelors; therefore, if only for the children of archaeologists, these few words are surely permissible. The pictures are one and all captivating and appropriately coloured. Our favourite one, though not the best in artistic merit, is "Leetle Jan," wherein a shy little five-year-old French lad standing outside a school, with fingers in mouth, is quite put out of countenance by a bevy of ten little blue frocked white capped sabboted maidens:—

"Out of school they raced and ran,
Ten little maids demurely,
Won't you stay with us leetle Jan,
Stay and play with us surely."

There is true poetry and a pathos, that can be appreciated by children of an older growth, in some of the poems. More than one, in its quaint simplicity and deep suggestiveness, reminds us of Blake's "Songs of Innocence."



THE MAGAZINE OF ART. *Cassell and Company.* Cassell's Magazine of Art, the ninth volume of which was concluded last October, continues to maintain its high reputation. It is without exception, the most wonderful shilling's worth of true art now issued from the press. Historic and archaeological art is frequently not only well illustrated but well described in these pages. The last few numbers have fully sustained its reputation. In the September issue there are some valuable remarks by Mr. Stanley Lowe Poole, when describing a Venetian Azzimina of the sixteenth century, on Saracenic influence in Europe, which are of much value to students of church fabrics, and of other branches of ecclesiastical art. Mr. Poole says:—"In art the Saracens were no less potent masters than in letters, science, and philosophy. Who can suppose that such buildings as the great mosque at Cordova, or the Alhambra at Granada, could stand for centuries in the eyes of Europe without bearing fruit in the ornament of Christian architecture? But Spain was not by any means the sole channel of intercourse between Christian and Mussulman. Sicily, from the Ninth to the Thirteenth Century, was in reality a Mohammedan country; and Sicily was a centre of artistic industry—of rich silver inlay, ivory carving, silk weaving, and the like—which furnished the models for the workmen of mediæval Europe. The robes of emperors and the chasubles of prince-bishops came from the looms of the Saracen weavers of Palermo, and even the caskets in which such precious garments were preserved were sometimes the work of the Sicilian Moslem. The celebrated Bayeux casket, with its plating of chased silver and its Arabic inscriptions, is an example

in point. It is not too much to say that the famous silk fabrics and gold tissues of Italy were almost wholly Saracenic in design and colouring. There are two excellent illustrated articles by Mr. Beck in the October and November issues of "Some Historic Stores." Some grand specimens of state gloves of the Sixteenth Century are given, glittering with gold and silver lace, bright with crimson velvet, and sparkling with embroidery of seed pearls. There are also drawings and descriptions of Shakespeare's gloves, now in the possession of Mr. Furness, of Philadelphia; of the gloves worn by Charles II at the battle of Worcester; and of a pair that originally belonged to Oliver Cromwell.



THE LITERATURE OF LOCAL INSTITUTIONS: by George Laurence Gomme, F.S.A. *Elliot Stock.* Mr. Gomme's name is a synonymous term for accuracy and research, and this small book most fully sustains his well-earned reputation. Its 250 pages are brimful of stores that are invaluable to all who are interested in local institutions; and in that which pertained to the "making of England," in connection with village communities or municipal townships. The work is primarily one of reference, and gives lists of books with explanatory notes, in connection with each branch of the subject; but it also abounds in careful and weighty deductions with respect to the facts accumulated, and is, withal, in many places most readable. Mr. Gomme treats of the Shire, the Hundred, Municipal Government, Guilds, the Manor, and the Township and Parish. Mr. Gomme modestly remarks in his preface that it is useless to suppose that his lists of book titles are altogether complete, and this is of course the case; for instance, the list of printed parish registers might surely be extended; and would it not be well to give a special list of books and reports referring to the important and vexed question of Common Inclosure? It is only the simple truth to say that this book of Mr. Gomme's will for the future be absolutely indispensable to any one attempting to treat of local history, either in town or country, or to study any of the important subjects that come under that category.



HISTORY OF STREATHAM: by Frederick Arnold, jun. *Elliot Stock.* This is essentially a poor book, and poorly conceived. No one has any business to write a "history" of any place, be it town or village, unless he is prepared to give, at all events, some time to original research amongst manuscript stores. A book pieced together out of other books, however industrious the compiler may be, should never be termed a history. Mr. Arnold's labours might have produced a readable guide book to Streatham, if one was wanted; but the mischief of ambitious efforts of this sort is that they have a tendency to keep true students out of the field. Even for compilation the work is very poorly done and badly arranged, the last chapter being a repetition of previous matter, and the first chapter altogether out of place. Mr. Arnold's powers of research (which he tells us were of a "very arduous character") and his archæological knowledge may be gauged by the fact that his list of rectors of Streatham begins in 1784, and that he is under the impression that the monks of the Priory of Tooting Bec paved their refectory with blue ware tiles, two of which, representing "Christ writing in the dust," and "the slaying of Goliath," are now in the possession of a Mr. Hill! All that he writes about this Priory is so much nonsense.



FEUDAL HISTORY OF DERBYSHIRE; parts I. and II.: by J. Pym Yeatman. *Benrose & Sons.* These two sections of Mr. Pym Yeatman's "Feudal History of Derbyshire," form the first volume of a great work, which will probably run to some ten volumes, and which will, when complete, have done infinitely more for the county of Derby than has hitherto been accomplished for any special shire. In this volume, of some 600 pages, are contained full extracts and accounts of all that pertains to the county in the Domesday Book, the Pipe Rolls, the Red Book of the Exchequer, the Testa de Neville, the Scutage Rolls, the Book of Aids, etc., etc. The information with respect to such ancient stocks as Ferrars, Hauselin, de

Buron, Hansard, and many others, is of the greatest value, and, though it upsets many theories and statements as to family history previously advanced, is absolutely incontrovertible, for it is all based on the actual records. The indices of persons and places are full, thorough and complete. We say no more now, as there will be other opportunities of adverting to this grand work as it proceeds towards completion; but surely for such a work there will be no difficulty in finding the full roll of subscribers, for the issues of both the small and large paper copies are strictly limited.

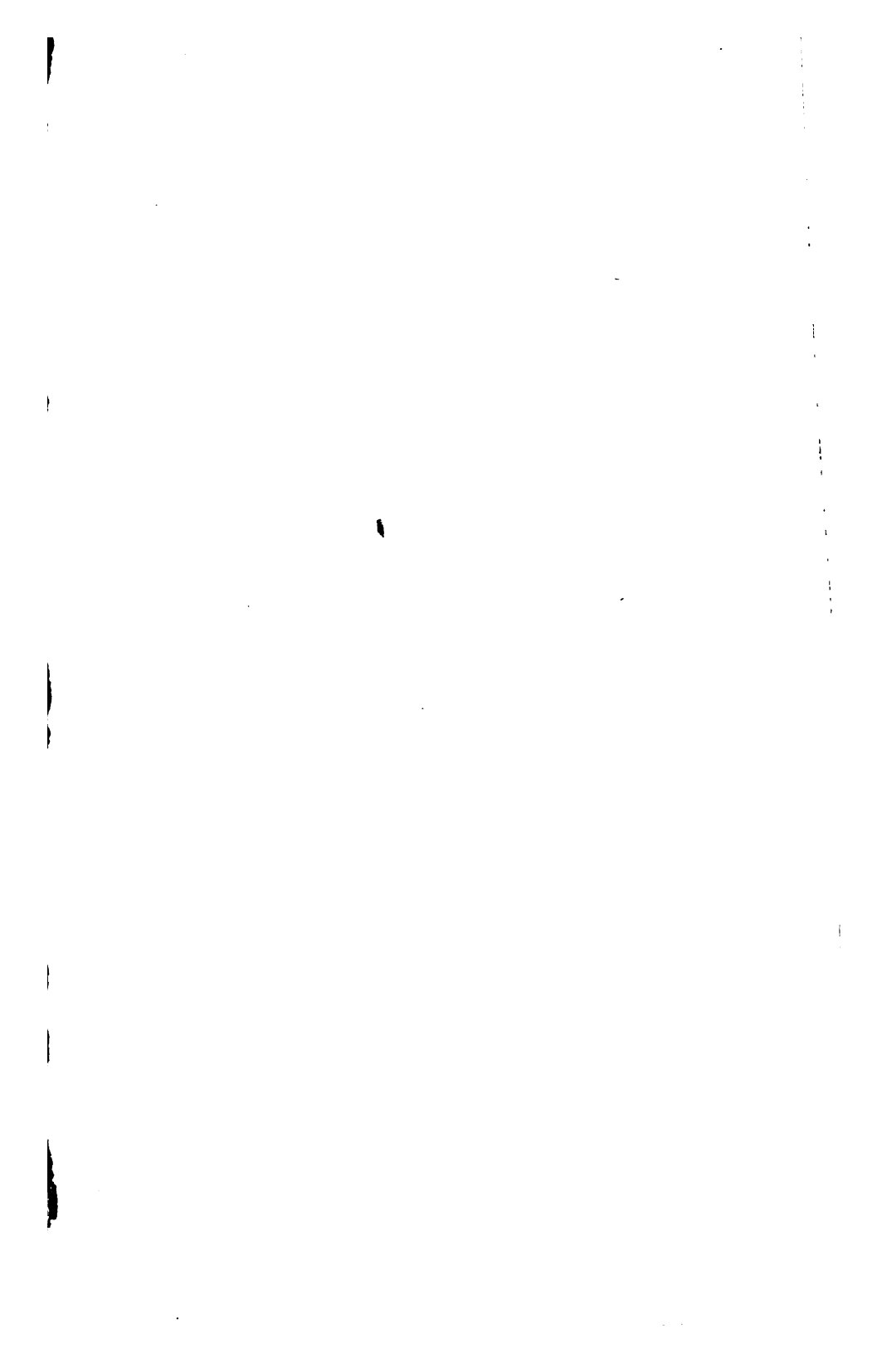


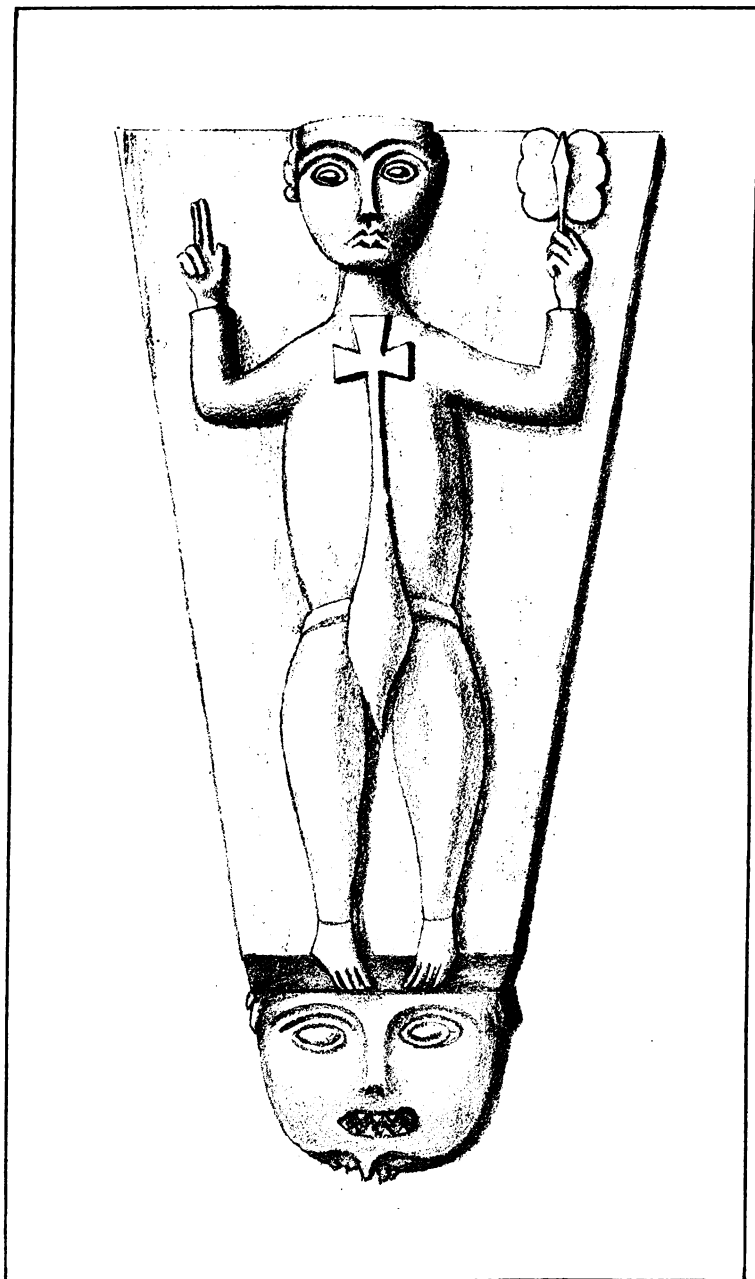
THE REGISTER OF EDMUND STAFFORD (Bishop of Exeter 1395-1419): by Rev. F. C. Hingeston-Randolph, M.A. *George Bell & Sons*. The Register of Edmund Stafford, Bishop of Exeter from 1395 to 1419, is comprised in two folio volumes of vellum, in excellent preservation. The first volume is the "Registrum Commune," or general record of the Acts of the Bishop, beginning with a license for parochial absence in 1395, and ending with letters dimissory in 1419; this is followed by a full list of Ordinations, occupying 50 folios; and this again by an interesting series of Wills, 60 in number. The second volume is commonly known as the "Register of Institutions," with which it is mainly concerned, but a considerable part of this second volume is also a "Registrum Commune," and consists of miscellaneous matter. This register has been thoroughly overhauled by the patient hands of the Rev. Prebendary Randolph, and the result is the very admirable book before us. At first sight, this closely printed volume, of about 500 pages, appears to be but an index; but further inspection soon proves that it is far more than that, for a full abstract of every important document is given in the text, and in many places the *ipsissima verba*. The following brief explanation of the plan of the work had better be given in the language of the preface. "The 'Institutions' are indexed continuously under one head, for obvious reasons of convenience; and for the sake especially of the Genealogical Student, I have dealt in like manner with the interesting and valuable series of 'Licenses for Domestick Chapels and Oratories.' The 'Wills' and the 'Ordinations' are also kept separate, as in the Register itself; and to the latter, as their necessary complement, I have added the numerous 'Letters Dimissory,' which are entered in the order of their dates in the Registrum Commune. The Index proper is concerned with everything not included under the above head, and comprises that great desideratum in works of this kind—a series of cross references, which I have done my best to make complete."

Mr. Randolph has now led the way in a work which ought long ago to have been begun in every one of our old dioceses, and has let in a flood of light on mediæval ecclesiastical acts in England. This is the first of our old episcopal registers, unless we are much mistaken, that has thus been treated. True, Bishop Kellawe's, of Durham (1311-1316), valuable Palatine Register was printed by the late Sir Thomas Hardy in 1873-4 in the Roll Series; but that was in no sense a complete diocesan record. We are delighted to hear that Mr. Randolph is now engaged on a yet earlier, and, therefore, more important, Register, namely, that of Bishop Bronescombe, of Exeter, which begins in 1257. It is to be hoped that he may be able to find space in the forthcoming volume for a few more literal transcripts; the comparative paucity of *ipsissima verba* is the only fault that we have to find with this most admirable work on the register of Bishop Stafford.



BOOKS, &C., RECEIVED.—We have received from Cassell and Co. the annual volume of the *Quiver*, as full as ever of bright and wholesome reading; from Falconer, Dublin, *Memorials of Dr. R. R. Madden*, the great philanthropist and author; from Trubner and Co., two quarterly parts of the valuable *Co-Operative Index to Periodicals*; from George Redway, the current numbers of *Walford's Antiquarian*, containing various good articles, especially a serial one on the History of Gilds; from Longmans, Green, and Co., *Domesday Commemoration*; from Bemrose and Sons, their excellent and invaluable wall calendars for 1887—(1) *Scripture*, (2) *Proverbial*, and (3) *Daily*; and from Hildesheimer and Faulkner a noble packet of *Christmas and New Year Cards*, which, for artistic merit and good taste, can scarcely be surpassed.





BETHROSE & SONS, LONDON & DERBY.

SAXON FIGURE, WITH FLABELLUM, ENVILLE, STAFFS.

THE RELIQUARY.

APRIL, 1887.

On the Flabellum.

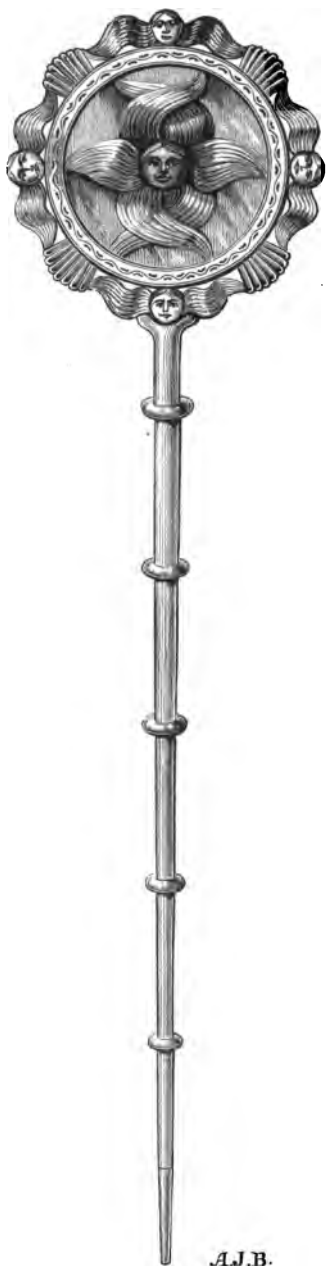
BY THE REV. J. CHARLES COX, LL.D., F.S.A.

IN the church of St. Mary, Enville, Co. Stafford, is a rude but very remarkable figure built into the south wall of the nave arcade. The arcades that separate the nave from the aisles are of massive Norman work, but there are several traces throughout the fabric of the existence of a previous stone church of Saxon date. The rude figure, of which we give an accurate outline sketch (plate IX.), is the most remarkable of these relics of the original church. The figure is carved in relief on a wedge-shaped slab, and measures two feet in length, and one foot in width at the top, and eight inches in width at the bottom. It is most likely of seventh or eighth century date. The head underneath is a corbel to carry the slab, but is a separate stone, and appears to be of somewhat later date, or at all events worked by another hand.

The dress, or rather absence of it, of this tonsured ecclesiastical figure is altogether unique, and in many ways remarkable; but the only point to which it is now desired to draw attention is the instrument held in the left hand. When the late Sir Gilbert Scott restored this church, some fifteen years ago, the instrument was pronounced to be a flabellum or fan. This supposition appears to be beyond doubt correct, and it much increases the interest attaching to this figure, as it is the only known sculptured instance of the Eucharistic fan known in England, nay, so far as we are aware, in all western Christendom. The fan of this carving is three inches long to the tip of the fingers, not including the handle, and two inches broad. This figure seems hitherto to have escaped all attention from antiquaries and ecclesiologists.

The ecclesiastical use of the fan, flabellum, or muscarius, is one of the numerous incidental proofs of the Eastern origin of our common Christianity.

The fan being almost a necessity of life in the sultry East, it is not surprising to find that at an early date its use for the purpose of driving away the flies and other insects at the time of the Holy Communion, and for cooling the celebrant, became an accepted portion of Eucharistic ritual, and thence passed into other countries, where the necessity did not prevail.



A.J.B.

Being generally used by the deacon, the fan became one of the emblems of the diaconate. In the life of Nicetas, St. Athanasius is described as assisting at the divine mysteries, *ministerii flabellum tenens, erat enim diaconus*. The fan is given to the deacon at ordination in many oriental forms, such as those of the Maronite and Jacobite churches.

Martigny, in the *ordo ex Græcorum euchologio* for the ordination of deacon, gives the following:—

*Et deinde tradit illi pontifex sanctum flabellum, dicens simili modo Dignus. Et osculatur illum et eodem pacto diaconi cuncti illum osculantur. Ille vero flabello accepto e latere sacræ mensæ a dextra parte stat, et super sancta ventilat.**

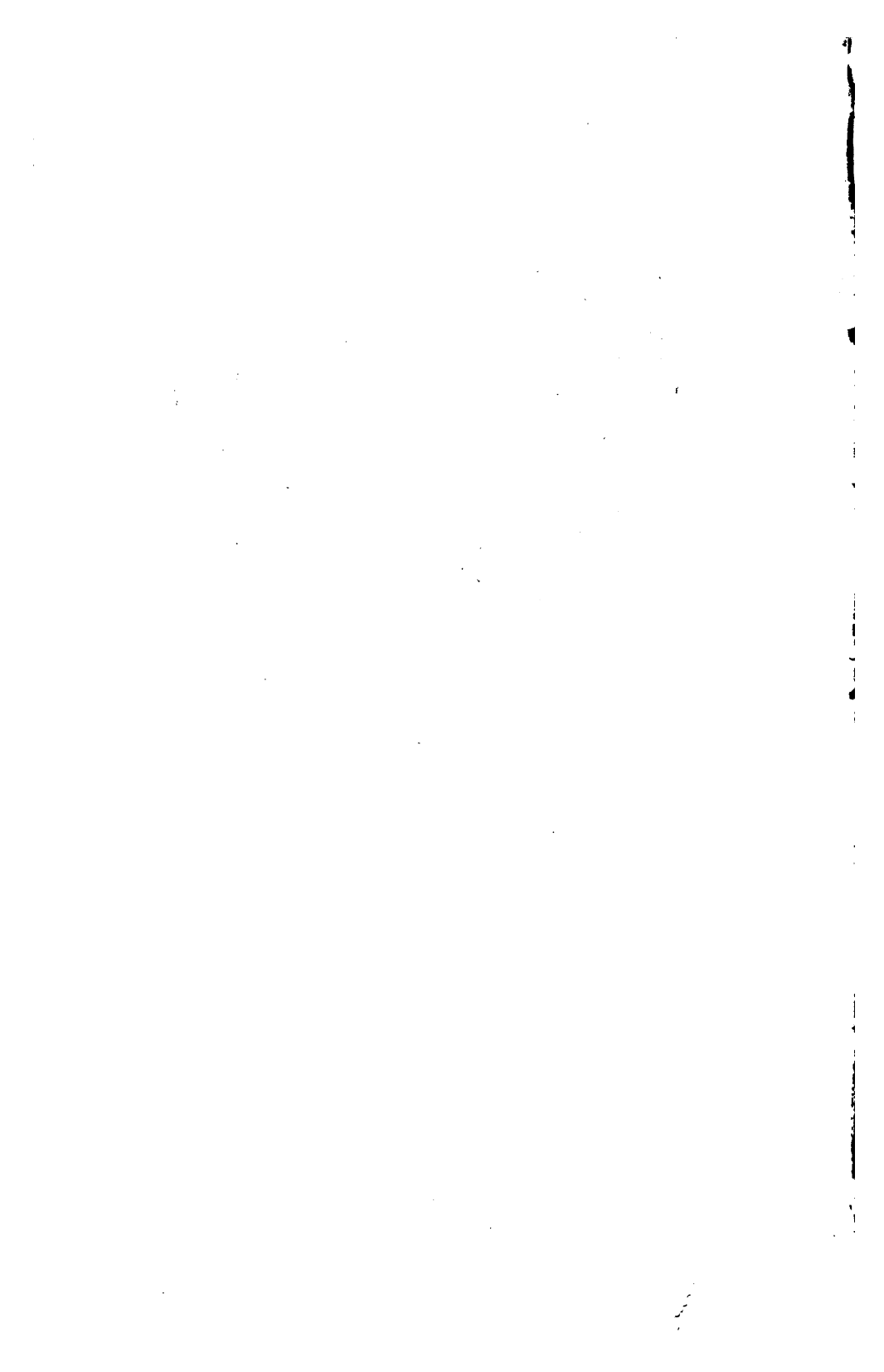
As to the material of which the fans were made, a rubric of the Liturgy of St. Clement provides that they may be of thin vellum, fine linen, or peacock's feathers. But the Eastern Church at an early date constructed them of thin plates of precious metal. Among the ornaments of the church of Alexandria in 624, mention is made of *ῥίτια ῥιπίδια*. These costly fans were usually disks of wrought silver, fitted with a silver socket, into which short wooden handles were inserted. The illustration (plate X.) gives a good type of these ancient flabella of the Coptic church. This instance is from the church of Al Amir Tadrus; the design of the two seraphim, with the accompanying ornament, is worked in repoussé silver.

The Coptic fans, however, where they survive, no longer appear to be used for their original purpose, but merely as occasional altar ornaments. In Mr. Butler's recent excellent work on the Egyptian

* Martigny *de Antiquis ecclesiæ ritibus* (Antwerp, 1764), tom. ii., p. 96.



COPTIC FLABELLUM, IN REPOUSSE SILVER.

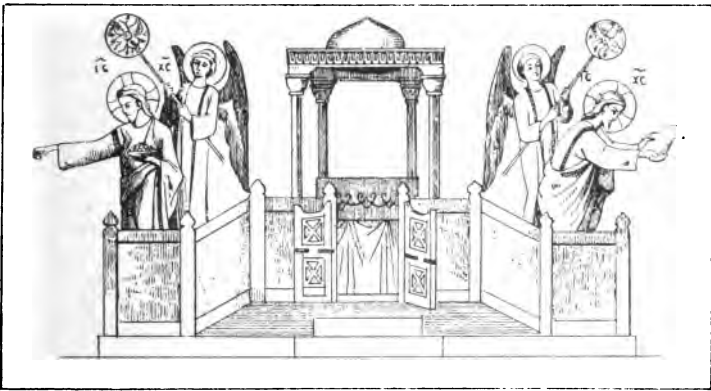


Church, he mentions the interesting fact of finding upon the altar of Anba Shanûdah, a rude oval-shaped fan of woven rushes, such as the Arabs use to cool their faces, proving that the right use of the flabellum in the hot season is not altogether forgotten.*

The metal flabellum of the East often bears a representation of the six-winged cherub or seraph, in allusion to Isaiah vi. 2; in fact a Greek term for the flabellum is the hexapterige. The processional use of long-handled flabella still obtains among the Melkite churches of Egypt. The illustration (p. 66) shows an ancient hexapterige of silver gilt still used for processional purposes in the Melkite church of Alexandria.

The Maronite and Armenian churches use as flabella metal disks of silver or brass surrounded by tiny bells. These bells fulfil the purpose of the Sanctus bell of the Western rite, in calling the special attention of the faithful to certain parts of the Eucharistic office.

In Georgia, metallic fans were in use at an early date, as is shown by an ancient fresco at the church of Trekrési, Georgia, in which two angels are represented holding long-handled flabella, ornamented with a seraphic figure. Of this interesting fresco a reproduction is here given.



Though there is no mention of the fan in the present *Ordo Romanus*, still there is no doubt that it was at one time used generally in the West.† It seems to have gone out of use in the fourteenth century at the time when Communion in one kind only was given to the laity. In an inventory of St. Riquier, near Abbeville, of the year 831, mention is made of "a silver fan for chasing flies from the Sacrifice." At Amiens, in 1250, "a fan made

* *The Ancient Coptic Churches of Egypt*, vol. ii., p. 48. From this work, are taken, by kind permission, the two illustrations of Eastern fans.

† See the article *Flabellum* in Smith and Cheetham's *Dictionary of Christian Antiquities*, vol. i. pp. 675-8, where there are several illustrations from early western MSS. of the use of the fan at Mass, the earliest being from the *Irish Book of Kells* of the 6th century.

of silk and gold" is inventoried. At Sainte Chapelle, Paris, in 1253, there were—*duo flabella, vulgo nuncupata, muscalia, ornata perlis*.

English inventories also supply various instances. Thus at Salisbury, in 1214, mention is made of two fans of vellum. The chapel of St. Faith in the crypt of St. Paul's, London, had, in 1298, *unum muscatorium de pennis pavonium*. The Sacrists' Roll of Lichfield Cathedral, of 1345, enumerates, *Duo muscatoria satis apta in capsula*. York Minster had the gift of a silver-gilt handle for a flabellum about the year 1400. Even small country parishes were not unacquainted with this use of peacock feathers; thus in the churchwardens' accounts of Walkerwick, Suffolk, is an entry of "iiii^d for a bessume of pekok's fethers."

In the next article are some further notes on the use of the Flabellum, kindly furnished at our request for the *Reliquary*, by the Rev. Joseph Hirst.

On the Flabellum.

BY THE REV. JOSEPH HIRST.

VISITORS to Rome who have seen the Pope on high days of state carried on the *Sedia Gestatoria*, will have observed two enormous fans of the peacock's feathers (plate XI.) borne aloft on either side of the throne by two prelates of the papal household. These are called *flabella*, and the numerous eyes which form such a distinctive feature in this ornament are said by mystic writers to signify that the Pontiff should proceed with great circumspection in all his actions, being ever surrounded as he is by the countless eyes of the members of his flock, who observe all things in him, while he is moreover thereby admonished how many and what excellent eyes are necessary for him not to lose sight in any part of the affairs of the Church universal. Such fans are said to have been carried before Eastern potentates, and the eyes of the peacock's tail to signify that the eyes of the monarch were everywhere, and nothing escaped his knowledge. Certainly a very early use of the *Flabellum* in the Roman Church is proved by the words attributed to S. Peter's disciple, Pope S. Clement, registered in the so-called "Apostolic Constitutions" (*lib. viii., c. 12*): *Duo diaconi ex utraque parte altaris* (viz., at the time of mass) *teneant flabella ex tenuissimis membranis, aut ex pennis pavonis, aut ex linteis, ut parva animalia volitantia abigant, ne in calicem incidant*. The use of the peacock's feathers for the purpose may be illustrated by the words of Propertius: *Et modo pavonis caudæ flabella superbi* (*l. ii. Elg. xxiv. v. 11*). The *flabellum* painted on the walls of Pompei is of lotus leaf.

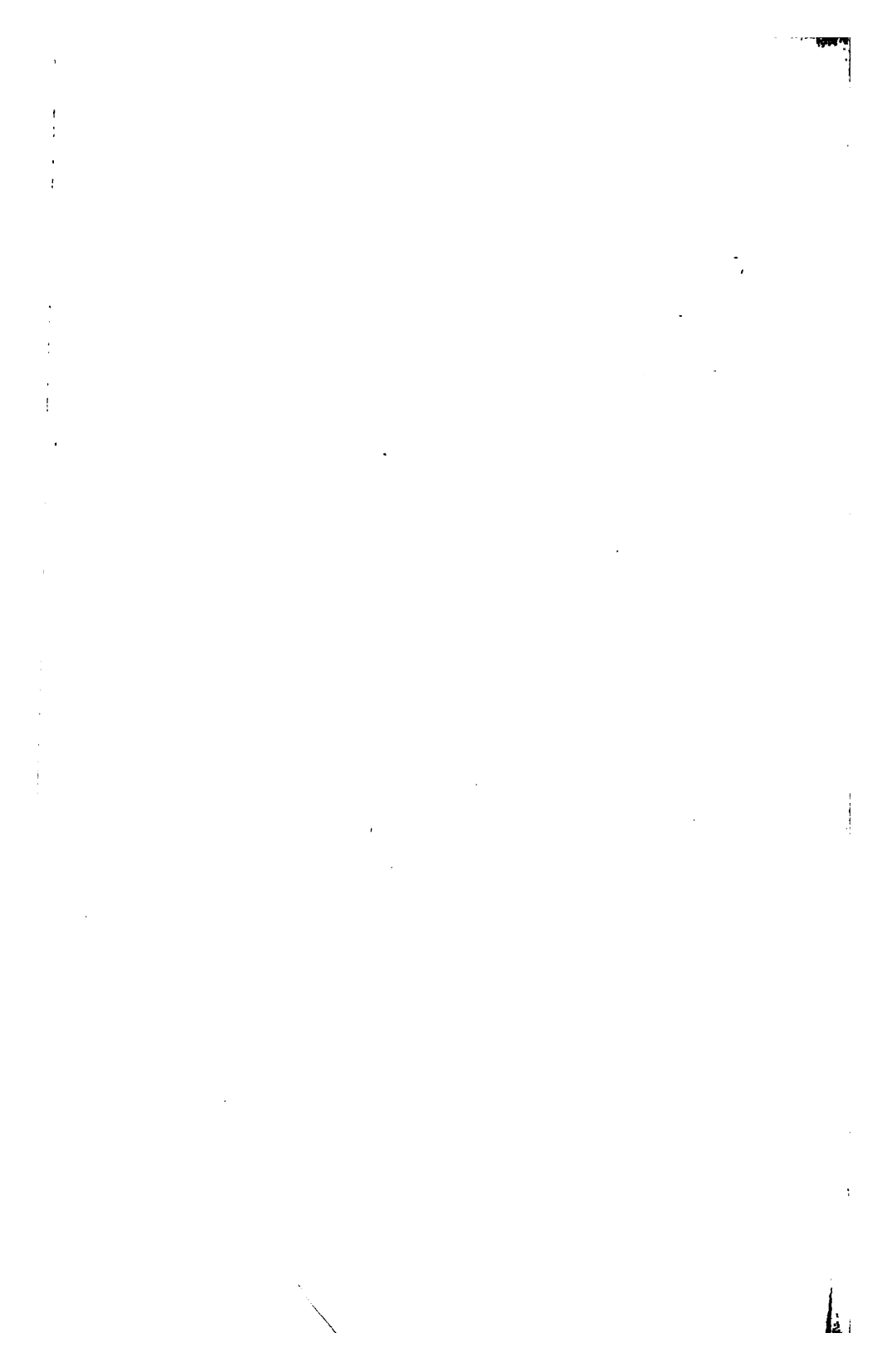
The Eastern origin of this custom is further exemplified by the list of places where it still lingers—parts all touching on the East—as in the Conventual Priory of the Jerusalem Order of Malta, in the Cathedrals of Messina, in Sicily, and of Troia in Apulia, where the



BENROSE & SONS. PHOTO-TINT.

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PAPAL FLABELLA, OR PROCESSIONAL FANS.



Archbishop or Bishop celebrates with solemnity, and in certain Dominican churches in Spain. The use of the *flabellum* was formerly universal throughout the churches of the East. It is prescribed in the Liturgy of S. Basil, and is mentioned as a necessary adjunct in the Maronite rite of ordination. The Greeks, Maronites, and Armenians, however, substituted for the peacock's feathers a thin round disk of copper or of silver, from which hung little bells or hollow metal balls, while a silver veil covered the handle to signify the wings of the seraphim seen in vision by the son of Amos, with which they covered the face of the Lord of Majesty. While this latter form was common among the Arabian populations of the East, a distinctive Greek form was that of a handle, having a cherub's head with six wings. Such an instrument was given in the rite of ordination to the deacon; whence we read of a saint in Surius (3rd April), *Sanctus vero Athanasius assistebat cogitatione et mente tota intentus, ministerii flabellum tenens; erat enim diaconus.*

As the present writer was in Athens when asked by the Editor to write such few notes on the *flabellum*, as at the distance he is now from home he is alone able to do, he had ample opportunity to make enquiries on the spot about the survival of this rite in the present Greek Church. The Secretary of the Athenian Society of Christian Archæology, Mr. G. Lampergis, a high authority on such matters, told him that the custom of using the *flabellum* at mass was abolished in the orthodox communion some thirty years ago. A remnant or record of its use, however, was, he said, still preserved in the custom the Greek priest has of fanning his face with his hands while reciting the Symbol or Creed at the altar during mass. While making enquiries of the learned librarian, Mr. Kalogeropoulos, at the Chamber of Deputies, a young Corfiote student told us that his father had often mentioned to him how he remembered the *flabellum* being in use in the churches of his native island, for its use lingered in the Seven Islands later than elsewhere. My first informant said that quite recently he had observed the *flabellum* used in the Church of the United Greeks at Palermo; the rite being still in force, he said, amongst the Greeks in union with Rome. Though now fallen into desuetude in the Latin Church itself, the rite was once universal in it, as is proved by Uldaricus in his *Consuetudinary* of Cluny (Bk. ii. ch. 30), in that of S. Benignus of Dijon (ch. 12), and by Hildebert, Archbishop of Tours (Ep. viii.) These are the authorities given by Moroni, who says the use continued down to the fourteenth century. The two reasons commonly given for the *flabellum* at the altar were *ad refrigerandum aerem* and *ad abigendas muscas*, hence Hildebert of Tours says that as this instrument drove away flies from the holy sacrifice, so the assaults of temptation should be chased from the Eucharistic table by the fan of holy faith.

The Friar-Preachers, or Blackfriars, of Ipswich.

BY THE REV. C. F. R. PALMER.

HENRY III. first settled the Friar-Preachers at Ipswich in the year 1263. This king purchased of Hugh, son of Gerard de Langeston, a messuage in Gipewico, which, for the weal of his soul and the souls of his ancestors, he gave to these friars that they might dwell there; and Sept. 15th, he directed a mandate to John de Vallibus, keeper of the peace in Suffolk, to go in person, and give them full seisin in the messuage.¹ Here then the religious took up their abode. A little later, at the instance of his confessor, F. John de Derlington, the king granted them, Nov. 26th, 1265, another messuage acquired of the same Hugh, in augmentation of their site, in free, pure, and perpetual almoign, quit of all secular service.²

The friars soon began their house and church, which they dedicated to St. Mary. At that time the provincial of the order was F. Robert de Kilwardby, who was afterwards Archbishop of Canterbury, and died a cardinal, and he interested himself personally in the new foundation. In 1269 he acquired a messuage from Adam de Doy and Matilda his wife, in almoign, and free of secular service, giving them in exchange a messuage which John de Rames once held, and receiving them and their heirs to all the benefits and prayers that would henceforward accrue in the same house and church of St. Mary. In this matter the final concord was made in the king's court at Catishal, on the octave of St. John the Baptist, when F. Roger de Cestre appeared in behalf of the provincial.³

In after times other lands were gradually acquired. By writ of Oct. 28th, 1307, an inquisition was taken here, before the bailiffs of the town, Feb. 1st following, by which it was returned that it would not be detrimental for Alice Harneys to assign a plot of land 200 feet long and 36 feet broad to the friars, for enlarging their site, except that the king would lose $\frac{1}{2}d.$ a year rent called *Hadgabul*. The plot was held of Sir Pagan Tybetot, by service of $6d.$ a year, over and above which it was worth also $6d.$ in all issues.⁴ The friars satisfied Tybetot as to the rent of $6d.$, and the royal license for the transfer of the land was granted Mar. 12th, in which the rent of the $\frac{1}{2}d.$ was still reserved to the crown.⁵

Again, by writ of Jan. 30th, 1333-4, it was returned by inquisition taken here, Feb. 21st, that Godfrey Lumbekyn, parson of Rendlis-

¹ Claus. 47 Hen. III., m. 2.

² Pat. 50 Hen. III., no. 113.

³ Ped. fin. Suff. 53 Hen. III., no. 30.

⁴ Inquis. ad q. d. 1 Edw. II., no. 47. Jurors: Ranulf le Tav'ner, Elias le Ken, Walt' le Tav'ner, Will. Tabot, Joh. Baldewyne, Hen. Verdoun, Rob. de Colesdon, Rob. de la Laane, Joh. Gyn, Rog. le Glov'e, Joh. de Playford, Rog. Haltebe.

⁵ Pat. 1 Edw. II., p. 2, m. 24.

ham, and Richard de Leyham, might assign to the friars 1 acre of land south of their homestead, to enlarge it. The land was held of the prior of Ipswich by service of 4*d.* a year, as in burgage, the prior holding it of the crown in pure and perpetual almoign; and it was worth 8*d.* a year besides the rent.⁶ The royal license was granted Apr. 28th for the transfer of the land to the friars.⁷

Moreover, the friars obtained of John Harneys, of Ipswich, a void plot of land, and a ditch, 100 feet in length and the same in breadth, held of the crown *in capite*, for enlarging their homestead. As this was done without a royal license, they obtained a pardon, May 20th, 1346, for the transgression of the mortmain statutes, and retained the land, under the condition expressed in an inquisition in the matter, that the burgesses and men of the town should have free entrance and exit through the land to the town walls, to repair them for defence in time of war, and whenever it was necessary.⁸

The bailiffs and whole commonalty of the town, with unanimous assent and will, granted to the friar-preachers here, Feb. 16th, 1348-9, in pure and perpetual almoign, and for the weal of their souls and the souls of their ancestors and successors, a plot of land, lying between the friars' curtilage on the north, and the plot of the commonalty on the south, whereof one head abutted on the friars' curtilage towards the west and the other head on the middle of the pit (*fovea*) of the town wall on the east, and the plot was five score and three feet of men in length. For it the friars were to pay a rent of 6*d.* of silver a year, at Michaelmas, and to keep up the walls opposite their plot, and also the two great gates, one in the north head, and the other in the south part of their court; and through these great gates the commonalty might drive and ride, whenever any mishap fell on the town (*quod absit*) or other necessity required.⁹

By an inquisition taken here, Mar. 22nd, 1350-1, it was found that Henry de Monessele, Henry Rodbert, and Henry Loudham might assign three messuages to the friars, for enlarging the homestead. These messuages were held of Sir Ralph Spigurvel, knt., by service of 12*d.* a year, and he held them of the crown *in capite* for 3*d.* a year *ad hatgobolum*, and they were valued in all issues at 4*s.* 6*d.* a year (each messuage being worth 18*d.*) over and above the service; and they contained respectively $\frac{1}{3}$ *r.*, $\frac{1}{3}$ *r.*, and $\frac{1}{3}$ *r.*¹⁰ The royal license

⁶ Inquis. ad q. d. 8 Edw. III., no. 24. Jurors: Will. de Kenebrok, John le Reute, Joh. de Akenham, Joh. le Blunt, Will. Schakelok, Ric. de Loundr', Joh. Lewer, Sim. Baldri, Ranulph Hastyngs, Pet. Castelayn, Laur. dil Wentte, Joh. de Lechem'e.

⁷ Pat. 8 Edw. III., p. 1, m. 19.

⁸ Pat. 20 Edw. III., p. 1, m. 3.

⁹ Orig. Additional Charters, no. 10130, Brit. Mus. Witnesses: Joh. de Prestone and Tho. Lew, bailiffs; Joh. Lew, Ric. de Leyham, Tho. le Coteller, Bald. fil. Joh. Baude, Joh. Irpe, Edm. Petygard, Will. fil. Will. Malyn, Will. Ryngild, Joh. Cobet, Paul. de Ros, cler., et alii.

¹⁰ Inquis. ad q. d. 24 Edw. III., no. 79. Jurors: Will. Ryngeld, Rog. de Croxton, Nich. Northne, Joh. Knyth, Ad. West, Ric. Staumpes, Ri....., Rob. de Roubrok, Edm. dil Berne, Tho. de Flete, Hen. Pyk, Ric. Eldhive.

for the transfer of the messuages was granted May 24th, for the fine of a mark paid by the friars.¹¹

Thus the friar-preachers acquired a large site at Ipswich, in the parish of St. Mary-at-the-Quay, reaching in length from north to south, from the garden next St. Margaret's Church, Dirty Lane (Steppes Street), to the garden near St. Mary's-at-the Quay, Star Lane; and west to east, from Foundation Street to the town wall (now marked by a rising ground only) parallel with the Lower Wash. The convent accommodated more than fifty religious.

Edward I. being at Ipswich in Apr. 1277, gave these friars, on the 11th, an alms of 14s. 10d. for two days' food.¹² Again at this town, he gave them, Dec. 23rd, 1296, through F. John de Wrotham, four marks for the food of four days, the last being the feast of St. Thomas, in honour of that day; and in January following he bestowed 13s. 4d. on them, for a day's food, on the 8th, when his daughter lady Elizabeth was espoused to the earl of Holand.¹³ The executors of queen Eleanor of Castile, shortly after Michaelmas, 1291, gave 100s. for this convent to F. John de Hotham, provincial, through J. de Berewyk.¹⁴

Thomas de Wyngfeld, July 17th, 1378, at his manor of Lethingham, bequeathed five marks to each convent of mendicant friars in Norfolk and Suffolk, to celebrate for his soul: will *proved* Sept. 27th. *John Rookwode*, of Stanefeld, Jan. 3rd, 1384-5, bequeathed 6s. 8d. to every order of friars of Gippewic', to celebrate one mass with *placebo* and *dirige* for his soul, and the souls of all to whom he was beholden: *pr.* Feb. 10th. *Sir John de Plaiz*, June 22nd, 1385, bequeathed five marks to every house of friars mendicants in Norfolk, Suffolk, etc.: *pr.* July 16th, 1389. *Bartholomew Bacoun*, knt., Apr. 30th, 1389, at his manor of Everwarton, bequeathed five marks (also the same to other mendicants) to celebrate speedily for his soul, and the souls of Robert, Isabel, Edward, John. Bartholomew, Joan, Henry, Margery, John, Isabel, and of all to whom he was beholden: *pr.* July 11th, 1391. *Robert Charles*, knt., Feb. 21st, 1400-1, bequeathed 6s. 8d. to the friars of every order in Norwic and Gippewic: *pr.* Mar. 11th. *Elizabeth, relict of William Elmham*, knt., Dec. 1st, 1419, at Westhorp, bequeathed forty marks to the convents of friars in Suffolk, Norfolk, and Cambridge, to perform the trental of St. Gregory for her soul, and the souls of all to whom she was beholden: *pr.* Feb. 14th following. *Roger Drury*, knt., Oct. 3rd, 1420, at Rougham, bequeathed 10s.: *pr.* Oct. 24th. *Joan, lady de Bardolf*, Sept. 7th, 1446, bequeathed five marks to every order of friars within the diocese of Norwich, to pray for the souls of her parents, benefactors, and especially of her deceased spouse, mercifully to obtain grace for his soul: *pr.* Apr. 3rd, 1447. *Peter Garneys*, of Beklys, esq., Aug. 20th, 1451, left 100s. for a thousand

¹¹ Pat. 25 Ed. III., p. 2, m. 30. Rot. orig. 25 Edw. III., ro. 25.

¹² Rot. garder. de oblat. et elemos. reg. 5 Edw. 1.

¹³ Lib. garder. 25 Edw. I. (elemos.) Addit. MSS., cod. 7965.

¹⁴ Rot. (garder.) lib. pro regina, 19-20 Edw. I.

masses to be said, as soon as convenient after his decease, by the four orders of friars in Norwic, Yernemuth, Donewic, Gipwic, and elsewhere, at the discretion of his executors, for the souls of himself, his parents, and wives: *pr.* Feb. 5th following. *Roger Wentworth*, esq., June 5th, 1452, bequeathed 20s. *Elizabeth, relict of Wiliam Tendryng*, esq., Aug. 14th, 1466, bequeathed 10s.: *pr.* Oct. 10th, 1468. *Edmund Rafeman, alias Alcoke*, of Badleye, gent., Feb. 10th, 1491-2, bequeathed 10s. to the convent of Dominican friars at Ipswich, and 10s. to F. Nicholas to pray for him: *pr.* May 22nd. *Margaret Odeham*, of Bury Seynt Edm'nds, widow, Oct. 8th, 1492, at Bury, bequeathed 6s. 8d. to each of the houses of friars in Colchest', Ipswyche, and Walsyngham: *pr.* Nov. 8th.¹⁵

All the following wills in favour of the friar-preachers here were made by their fellow-townfolk. *John Pryowr*, Apr. 8th, 1437, 13s. 4d. *Richard Disse* (Dyne), Apr. 16th, 1437, 10s. to each convent of friars here, to pray for his soul. *John Fennyng* (Fleming), Sept. 7th 1438, 20s. to each order of friars here. *John Asselott*, Aug. 15th, 1439, 5s. each to the same. *Richard Deer*, Sept. 27th, 1439, 5s. to each order. *Agnes Fennyng*, Feb. 25th, 1443-4, 3s. 4d. to the friar-preachers, to pray for her soul. *Edmund Bercok*, Apr. 25th, 1444, 6s. 8d. to each convent of mendicant friars here. *John Walle*, May 2nd, 1444, 20d. to the convent of friar-preachers. *John Ladyrman*, July 9th, 1445, 10s. for a trental for his soul. *Margaret Debenham*, in 1446, 6s. 8d. each to the friar-minors and preachers. *Nicholas Lambe*, July 23rd, 1446, 40d. *Joan Peryman*, Nov. 24th, 1446, 6s. 8d. to be equally divided between the houses of the Carmelites and friar-preachers. *John Heford*, in 1447, 10s. to each house of friars here. *Alice Prat alias Rolff*, Sept. 15th, 1447, 6s. 8d. to each house of friars within the town. *Joan Cauncellor*, Nov. 2nd, 1447, 3s. 4d. *Richard Rendlesham*, Mar. 28th, 1448, 6s. 8d. to each convent of mendicant friars. *Stephen Benton*, Dec. 28th, 1449, 10s. to every order of mendicant friars of the town, to celebrate for his soul on his burial day. *William Selvester*, Mar. 28th, 1450, 3s. 4d. *Margaret Fastolf*, Sept. 17th, 1452, 6s. 8d. to each order of friars here. *Thomas Fastolf*, (no date) 20s. to each house of friars, to pray for his soul. *William Pyphe*, Oct. 8th, 1452, 40d. to the friar-preachers. *Thomas Hempe* (Kempe), Sept. 4th, 1453, 10s. to each house of friars. *Robert Fennyng*, Aug. 31st, 1456, 6s. 8d. to each order of friars, to pray for his soul and the souls of all his friends. *Walter Bowbrok*, Jan. 20th, 1456-7, 6s. 8d. to the friar-preachers. *Margaret, widow of Thomas Cave*, Nov. 15th, 1458 (Jan. 15th, 1458-9) 40s. to repair each house of friars within the town, to pray for her soul. *Thomas Pratt*, March 18th, 1458-9, 3s. 4d. to each convent of friar-preachers and carmelites here. *Walter Celk*, June 12th, 1459, 3s. 4d. to each convent of friars. *Agnes Burche*, Nov. 7th, 1459, 13s. 4d. to each order of friars, and "unu' coop'tor' virid" to the order of preachers. *John Palmer*, May 20th, 1462, 3s. 4d. to this

¹⁵ Harl. MSS., cod. x. Blomefield's *History of Norfolk*. Wills from the Commissary of Bury St. Edmunds (Camd. Soc.)

house. *Katherine Herman*, Jan. 1st, 1462-3, 10s. *Richard Montgomery*, Mar. 22nd, 1462-3, 3s. 4d. to each of the convents of friars here, for a mass for himself and his friends. *William Style*, Apr. 28th, 1463, 10s. "to the Hows and bretheryn of the ordre of Seynt D'nyke of the said town of Gippeswich, to pray for me and all my frendys qwyk and deede that ev' I had good of in this worlde." *John Vyrdown*, Oct. 3rd, 1463, 10s. to celebrate a trental for his soul. *John Pypho*, fuller, Feb. 8th, 1463-4, 3s. 4d. *Thomas Cobbe*, May 10th, 1464, 3s. 4d. to pray for his soul. *Margaret Sylvester*, widow, in 1467, 3s. 4d. to the friar-preachers here; and a priest to pray in the same church, for two years, for the health of her soul and her husband's soul. *Henry Cobbe*, May 5th, 1468, to the friar-preachers here, viz., to every priest 4d., and to every novice 1d. *Gilbert Stonham*, Oct. 25th, 1468, 6s. 8d. to the order of friar-preachers here. *Thomas Clayson*, Feb. 25th, 1468-9, ordered his body to be buried in the church of the friar preachers here, gave 6s. 8d. to the house for his burial, and bequeathed 12d. to the guild of St. Barbara held in this church, to pray for his soul. *John Vyrdown*, Oct. 3rd, 1469, 10s. to celebrate a trental for his soul. *John Bolton*, Aug. 7th, 1470, 10s. to pray for his soul. *William Fribody*, Oct. 10th, 1470, 6s. 8d. for repairing the church of the friar-preachers. *William Luffkyn*, Dec. 4th, 1470, 40d. to each house of friars. *Editha Breggs*, Apr. 3rd, 1471, 20d. to the friar-preachers. *Robert Smyth*, merchant, May 1st, 1472, 20s. *Edmund Sharrow*, July 14th, 1472, 40d. to each house of friars. *William Wynter*, April 1st, 1476, 20s. *Marion Ferett*, Dec. 10th, 1476, 12d. to the house of friar-preachers towards repairing their church. *Thomas Puntynge*, barker, Dec. 19th, 1476, 3s. 4d. to the blackfriars. *Thomas Medowe*, May 1st, 1478, 6s. 8d. to each of the three orders of friars here. *John Therry*, Mar. 4th, 1483-4, 20d. to each house of the same, to pray for his soul. *William Gnatte*, Nov. 2nd, 1486, 10s. to the blackfriars for a trental. *Henry Fulflo*, Nov. 19th, 1486, "to the Freyer P'chors a barell of Beer." *Henry Gotkins*, Sept. 20th, 1487, his body to be buried in the church. *William Cady*, Jan. 8th, 1487-8, 10s. *John Baldwyn*, draper, June 19th, 1488, 10s. *Agnes Gunne*, Oct. 31st, 1488, 20d. *Rose Skypper* (Skinner), July 3rd, 1490 (1495), 6s. 8d. to each house of friars. *Robert Baldwyn*, smith, Feb. 20th, 1490-1, 10s. for a trental. *Robert Duche*, Nov. (June) 24th, 1491, 3s. 4d. to each house of friars to pray for him and all to whom he was indebted and bound. *Margaret Lister*, Aug. 10th, 1493, to be buried in the church; 10s. to the order of St. Dominic. *Ellen Heynys*, June 6th, 1496, 12d. to every parish church and house of friars in the town. *Jane Cadye*, widow, Apr. 25th, 1498, 10s. to the blackfriars. *John Boyden*, Aug. 7th, 1500, 3s. 4d.: *pr.* May 1st, 1501. *William Longe*, notary, Jan. 17th, 1501-2, 6s. 8d.: *pr.* Dec. 19th, 1503. *William Johnson*, 3s. 4d. to each of the three orders of friars within the town, to pray for his soul, and for the souls of his friends and all Christians, if it could be borne by his estate: *pr.* Aug. 18th, 1503. *Agnes Reynold*, 6s. 8d., to pray for her soul and her father's and mother's: *pr.* Aug. 23rd, 1503. *Agnes Walworth*, Oct.

9th, 1503, 5s. to every place of the friars in the town, to pray for her soul: *pr.* Oct. 13th. *Nicholas Purchett*, Oct. 14th, 1506, 3s. 4d. to each of the houses of the friars: *pr.* Dec. 16th. *John Porteman*, Mar. 14th, 1508-9, 10s. to every house of friars. *Margaret Gardiner*, Aug. 6th, 1509, to have four trentals sung in the house of the greyfriars here, one by the friar-preachers, another by friar Barley, another by her confessor Sir John Lawrence her ghostly father, and the fourth by the convent generally. *Thomas Maxon*, (?) Nov. 6th, 1509, 13s. 4d. to each of the friars of Ipswich. *William Cutler*, Feb. 20th, 1509-10, 6s. 8d. to the blackfriars here, and a trental to be sung on his burial day, for the health of his soul and all Christian souls, and the same on his thirtieth day. *Robert Weste*, Dec. 21st, 1510, to be buried in the blackfriars' church here, before S. Anne's altar; 6s. 8d. to the blackfriars for his burial place. *Margaret Cuttler*, Oct. 28th, 1511, "to Friar Harry of the Black Fryars of Ipswich, a feather-bed, blanket, bolsters and sheets, with the candle light that he now uses in his sickness" *Andrew Cursun*, in 1511, to be buried in the blackfriars' church before the image of St. Barbara; and 6s. 8d. to the convent for breaking the ground for his grave. *Ann Cady*, June 2nd, 1512, 6s. 8d. to each of the order of friars. *William Roskyn*, July 14th, 1512, 10s. to each of the houses of friars, to pray for him. *Beatrice Went*, May 20th, 1516, 12d. each to the three houses of friars. *William Waad*, Sept. 6th, 1516, 6d. to every friar in Ipswich, being a priest, 2d. to every novice-friar. *Matilda Smyth*, July 9th, 1519, 3s. 4d. to each house of friars. *Nicholas Vent*, Aug. 12th, 1520, 10s. each to the same, for a trental. *William Darves*, Nov. 8th, 1520, 20s. each to the same, to pray for him and his friends. *H. Crewling*, goldsmith, June 13th, 1525, 3s. 4d. to each of the houses of friars. *Bridget Edwards*, July 30th, 1526, to friar John Ducheman of the friar-preachers, her ghostly father, a crucifix of timber carved, a tick for a feather-bed, a firepan, a trammel, and a pair of tongs. *John Wyld*, Aug. 2nd, 1526, 10s. to the blackfriars. *Nicholas Pategrewe*, carpenter, Jan. 26th, 1530-1, to each of the three houses of friars 6s. 8d., to be distributed in form following, that is to say, to either of the priors of the black and white friars 8d. and to either of the subpriors of either of the said places 6d.: to the warden of the greyfriars 8d., and to the vice-warden of the same place 6d., to every priest in each of the said houses 4d., and to every novice in the same 2d.: to the intent that they should keep by note in each of the houses a solemn dirge and mass upon the day of his burial: *pr.* Mar. 23rd, 1531 2. *Thomas Cady*, Apr. 18th, 1531, 10s. to each of the houses of friars here. *Thomas Hornburgh*, Apr. 16th, 1534, 20s. to the blackfriars here.¹⁶

Weever gives the following list of burials here. Dame *Maud Boerell*, *Edmond Saxham esquire*, *John Fastolph* and *Agnes* his wife, *Gilbert Rouldge*, *Jone Charles*, *Edmond Charlton esquire*; and he

¹⁶ Test. vet. Gippovic: Addit. MSS., cod. 23964. Wodderspoon: Ipswich Wills: Additional MSS. cod. 25345. There are occasional variations, which have been bracketted.

adds a list of personages (probably benefactors) whom he found registered in the martyrology of this house, The Lord *Roger Bigot*, Earl Marshall; Sir *John Sutton* knight, Lady *Margaret Plays*, Sir *Richard Plays*, Sir *Robert Ufford*, earl of Suffolk (who died in 1369).¹⁷ To these may be added as benefactors, Edmond de Brandeston, before 1362. and Sir John Howard, 1385.¹⁸

Scanty notices of a few religious may be gleaned from the archives of an order at Rome. The master general, June 22nd, 1397, declared that F. JOHN DE STANTON was the true prior here, that F. William was not, and that obedience was due to the former; approved the grant of a chamber made to F. Reginald Fynbork, by the brethren of his native convent here; transferred F. John Halewyk from this convent to that of London, for which he had been clothed; and approving the studies of F. John Sygar for this convent, assigned him as lector here till the general chapter of the order: and Oct. 18th, 1398, he transferred F. Richard de Lawsefeld from Ipswich, and made him a son of the priory at Canterbury. F. Henry Multon, June 10th, 1475, was assigned to this convent, or if he could not be received here to King's Langley. The Provincial chapter was celebrated at Ipswich about 1389 or 1391, and probably in many other years.¹⁹

The seal of this priory, of which the matrix is preserved in the Bodleian Library, is vesica-shaped, and bears the figure of the B. V. Mary seated, with the Infant Christ in her arms; below, under a pointed arch, the demi-side figure of a friar praying. Inscribed around **† S · GO'VENT · FR' · M · PREY ·**
CA'ORVM · CIPPESWICH. It is in the style of the latter part of the thirteenth century. It is finely engraved in Wadderspoon's *Memorials of Ipswich*.

Shortly before the suppression the friars here leased all their lands and buildings which had become unnecessary for their immediate use, and even some integral parts of their priory, which seems to show that the community had become reduced to the units. In 26 and 27 Hen. VIII. (1535, 1536) the prior and convent, by deed "given at Yppiswiche in our chapetire house," demised to Henry Tooley, two gardens adjoining each other, one containing half an acre, the other uncontented, and both abutting on the garden of William Sabyñ esq.²⁰ These probably formed afterwards the one garden held by Thomas Tooley. The prior and convent moreover leased a mansion or dwelling-house with a garden adjacent, to Sir John Willoughby, knt.; another dwelling-house within the site called Lady Daundey's Lodging, to William Golding; some houses and gardens within the site, to the same; a dwelling-house called Friar Woodcock's Lodging, to William Lawrence, Aug. 22nd, 1537, for 30 years from the next Michaelmas; another dwelling-house and garden

¹⁷ Weever's *Funerall Monuments*.

¹⁸ Taylor's Index Monasticus, of Diocese of Norwich.

¹⁹ Reg. mag. gen. ord. Romæ.

²⁰ Additional MSS., cod. 25344., fol. 117.

within the site, to William Lawrence, Sept. 4th following, for 99 years from the next Michaelmas; and a building called le Frayter, with upper chamber, and free ingress and egress, to the same William Golding and William Lawrence, Oct. 10th, 1537, for 99 years from Ladyday. The whole brought in rents amounting to 36*s.* 10*d.*²¹

The grey friars of Ipswich struck colours and surrendered their house to the king more than seven months before any of the other mendicant orders of this town. The king's visitor made an inventory of their goods, April 7th, 1538, and caused them to be "leyd in a close house wⁱⁿ the blak friers, suarly lockyd, and the p^{or} chargid w^{it} it."²² The visitor, who was the suffragan bishop of Dover, returned in Nov. following, and received to the king's use the houses of the black and white friars, as he mentioned in a letter to Cromwell.²³ On the expulsion of the community, William Sabyn, gent., one of the king's sergeants-at-arms, whose residence adjoined the convent-lands on the south, became tenant of the site and buildings, so that the black friars furnished the following rental to the crown.

Site, with all lands, orchards, gardens etc. late in the occupation of the prior and convent, let to Will. Sabyne,	13 <i>s.</i> 4 <i>d.</i>
Mansion leased to Sir John Willoughby - - - -	13 <i>s.</i> 4 <i>d.</i>
Mansion called Lady Daundey's lodging, leased to Will. Golding - - - -	2 <i>d.</i>
Houses and gardens leased to Will. Golding - - - -	2 <i>s.</i>
The Frayter etc. leased to Golding and Will. Lawrence -	8 <i>d.</i>
Mansion called Friar Woodkoke's lodging leased to Lawrence	6 <i>d.</i>
Mansion and garden leased to Lawrence - - - -	20 <i>s.</i>
Garden leased to Tho. Tooley - - - -	2 <i>d.</i>

Total yearly rents 50*s.* 2*d.*²⁴

But the whole was sold, Nov. 27th, 1541, for £24 to the same Will. Sabyn, and his heirs and assigns, with the issues from the previous Michaelmas, to be held by the 20th part of a knt's. fee and the yearly rent or tenth of 5*s.*²⁵ In a short time the house and grounds passed into the possession of John Southwell, the king's chirurgeon, and he sold them to the corporation, who paid for them partly with their own money, and partly with funds belonging to certain charities. The county or shire hall was erected on the land, and the convent buildings were used for various public purposes, such as a grammar school, town library, bridewell, and hospital. Thus it came about that this noble priory, with its two great quadrangles or conventual cemeteries escaped destruction until comparatively modern times. The church was in the decorated style of architecture. It appears to have been handsome and well-lighted, without aisles, but

²¹ Ministers' Accounts, 30-31 Hen. VIII., no 139.

²² Treas. of Rec. of Exch., vol. A. 3, p. 129.

²³ Miscellaneous Letters, temp. Hen. VIII., 2nd series, vol. viii., no. 117.

²⁴ Ministers' Accounts, *supra*.

²⁵ Pat. 33 Hen. VIII., p. 6, m. 7 (46).

had a small chantry chapel added to it on the east side. Orientation was not observed, for the church stood N.N.E. and S.S.W., the choir being towards the S. The roof was high-pitched: the three ridge lanterns (or rather ventilators) were probably added when the building was converted into the grammar school: at the N.E. corner was a conical turret, in which doubtless hung the two traditional bells. The church was standing in 1748, but soon after was destroyed, and the school was transferred to the spacious refectory, the lower part of which building disclosed several Early English arches, where the back abutted on the houses of the street called the Lower Wash. The refectory was pulled down about 1849. The part of the building appropriated to the bridewell ran nearly E. and W. at the N. end of the large space of ground now occupied by Daundy's Foundation. Christ's Hospital, and its curious cloisters, were formed out of the old monastic buildings, and when pulled down, with the bridewell, within the present generation, exhibited many features of the old foundation. On the site of the shire hall, which has long been removed, Tooley's almshouses for poor old men and women have been recently rebuilt.²⁶

A Note on "Murro."

BY MISS E. TAYLOR.

IN Mr. Dillon's paper (page 4) in the last number of the RELIQUARY a "*cultellum cum manubrio de murro*" is mentioned. In Notes and Queries of February 26th, Mr. S. Addy asks what was the material of this knife handle, and suggests briar wood; the following answer was given by Miss E. Taylor:—The meaning of the term in mediæval documents is doubtful, since so high an authority as Canon Raine says, "What this material was, whether wood or stone, is not certainly ascertained." A "*ciphus de murro*" was a valuable possession of the Priory of Finchdale, in Durham, as appears by the inventories taken in 1354 and 1360, published by the Surtees Society; and in 1484 the sum of 6s. 8d. was paid "*pro emendatione unius murræ de statu cellæ de Fynkhall, cum auro et deauratione ejusdem.*" Also several precious cups of *murra* mounted with silver are mentioned by Ducange, s. v. "*Mazer.*" *Mazer*, however, was doubtless maplewood (see Skeat, s.v.), and should by no means be confused with *murra*. Now drinking cups would hardly be made of briar-wood, while only a very precious material would be repaired with gold, or mounted with silver. The question now suggests itself as to any connection with the *murra* of the Romans. Pompey introduced *murrea vasa* into Rome, and Pliny describes *murra* as "a substance formed by a moisture thickened in the earth by heat, and chiefly valued on account of its variety of colours." Becher says that "the opinion most generally adopted now among the learned" is that "the mineral which suits Pliny's description best is the Fluor or Derbyshire spar, from which exactly similar vessels are made in England" ("Gallus," second edition, p. 304). This opinion is confirmed by considerations of locality. Mr. Addy's "*cultellum*" was a "thwitel," and Chaucer, in the "Reeve's Tale," speaks of a "Scheffeld thwitel." Sheffield is close to the region where the Derbyshire spar is found. Curiously the famous Finchhale cup was presented to the priory by Henry of Pudsey, and Pudsey is in the same district. This confirms Becher's conclusion that Fluor or Derbyshire spar was the material known by the name of *murrum*.

²⁶ Wodderspoon's *Memorials of Ipswich*, 1850.

A Ramble in London in 1750.

IN the midst of a small folio account-book that belonged to the Hebden family, yeomen of the parish of Barton-le-Street, Yorks., and which extends from 1662 to 1762, occurs an entertaining account of the sight-seeing of James Hebden during a brief visit to the metropolis in the middle of last century. It is headed "My Ramble in London," and extends over two pages. The following is a *litteratim* copy :—

On Wednesday y^e 31 of October 1750. In y^e Morning round St. Paul's ; after Breakfast down Ludgate ; from thence to New Markit fleet Street past y^e Temple through y^e Barr where y^e Rebbles Heads are : down y^e Strand to Shering Cross St. James's Square pelmell St. James's House where we Saw y^e guards releved and the guard room walked round y^e Pallas into y^e mell and y^e Park at y^e upper End of y^e Mell is Buckinham house a very fine one ; and at y^e East End of y^e Pallas is y^e House of y^e late Dutches of Maulbrough A finer House than y^e Kings ; from thence Up St. James's Street where we Saw three of y^e Kings Coaches and 2 Troups of Horse Guards going to meet y^e King in his return from Hannover ; from thence Cross pickadilly to Newport Markitt ; Down long Acre Cross Dury lane down great Queen Street into Lincoln's Inn Square at y^e Corner of which is y^e fine House of y^e Duke of New Castles ; from thence into Howborn to furnivals Inn ; to Snow Hill past St. Pulchers Church ; through Newgate into Newgate Markitt ; where we Dined at M^r. Fann's ; then after Dinner we went to see my Horse and M^r. Heyams where we drank a pint of chirrey, from thence to Little Britain ; down Cheap Side to y^e royal Exchange to y^e Bank of England where we See y^e great Treasure House of y^e Nation ; from thence Up Corn Hill ; Down Gratiuous Street to y^e Monniment at y^e foot of the Bridge ; Down Tems Street to Billingsgate to Bare Key ; to y^e Custom House, and from thence to y^e Tower ; where I See 5 Lyons 2 Tygars one Lepord and other wild Creators ; took Coach on tower Hill where y^e Rebell Lords were beheaded and Came back to Newgate Markitt in y^e Evening all very merry :

Turn Over and See my Other Ramble

On Sunday y^e 4th of November 1750

M^r. Fann and I went from Newgate Markitt up to West Minster where we See y^e Abbey in y^e time of Divine Servis and y^e fine tombs the new Bridge y^e House of Lords & Commons y^e Treasury St. James's Park the House of D^r. Ingram's where we Eate Some Cheese and Bread and Drank a Bottle Ale ; from thence to y^e new Church in St. Martin's in y^e fields where we heard part of a Sermon ; from thence Avi Mary lane pater Noster row and Amen Corner ; we Likewise See White Hall and y^e Admaltry Office, Came back to Newgate Markitt where we dined att M^r. Fann's. After Dinner we went to Christ Church a very pritty one where we heard Divine Servis ; after that part of y^e 19th Psalm was Sung with great justice by vocal and Instrumental Musick (viz) fine Organs and about 700 Charrity Boys all placed upon Ascending Seats in A Large Gallery very pritty to behold after that Another Clergyman took y^e pulpit and preached a very good Sermon from y^e 2^d Chapter of Collotians and 6 verse there were A great Audience of Well Dressed people who behaved with Attention and Devotion. So that in y^e End al y^e good facultyes of y^e Body might be Inlivened and y^e Soul Eddified

Restoration and Reparation.

BY REV. W. J. NEWTON MANT, B.A.

THE architectural revival of the last fifty years is unique in the history of structural art, for so far as it has influenced our church building it has been almost exclusively retrograde. The classical Renaissance in England in the sixteenth century had an elastic adaptability about it which has been wanting in most of the inferior work of the Gothic builders and restorers. The work of the early period of the English Renaissance was mainly occupied in the redressing of a living style with classical detail. The eclecticism of the Gothacists has until lately prompted them to destroy work which did not square with their own pet prepossessions. The Gothic manner is now practically regarded as the only fitting method for the building of churches, and by the disciples of the Cambridge Camden Society it was commonly admitted that the more acute the arch the more devout would be the physical and mental attitude of the worshipper. The efforts which preceded the early exercises of the revivalists inclined rather to the Norman and Perpendicular methods, but after a brief period of preliminary essay, Early and Middle Pointed were chosen as the only versions tolerable to devotional instinct or discriminating taste, the Perpendicular manner, though distinctly national, was regarded with indifference or positive aversion. This disastrous picking and choosing of styles has resulted in the destruction of an untold wealth of structural record, and the historical value of the successive developments of our parish churches has consequently been only faintly appreciated. If money could bring them into accord with the eclectic fancy of the architect; evidences of growth, local generosity, family life, and local needs were merrily and ruthlessly destroyed. It is not surprising that the ample windows of the fifteenth and sixteenth centuries should have fallen before the modern restorer; they were made to hold good glass, and early efforts in glass, though painstaking, were seldom pleasing. Pugin and the elder Carpenter occasionally gave shape to inspirations in advance of their time, and here and there intelligent work of their days may be discovered. Big windows were pulled out, and replaced by attenuated lights in approved Early English. The glass was often repulsively archaic and absurdly grotesque, and its hues were enough to scare a chameleon; the worshipper was left to grope in a dim and lurid light, which was a serious obstacle to such devotions as depended upon the reading of books. Effigies of the dead were shifted about, and their altar tombs dismembered, whilst the memorials of those whom a cruel fate had doomed to die during the prescribed period, frequently lost all record of their name and generation.

✓ All Saints', Derby; St. John's, Leeds; and Great Bedwyn afford lamentable examples of this disrespect for the memory of the dead. Walls and arcades, which might have stood for centuries, were violently cast down, and there are cases in which explosives have been

employed to make the destruction as complete and speedy as possible. Less than fifty years ago the Norman nave of Bakewell was almost entirely destroyed, and a poor piece of indifferent work built in its place. Quite recently the west front of St. Albans has been sacrificed to the ill-judged liberality of an architectural amateur. But the examples are endless, and England has lost some of her most precious works of art at the hands of well-meaning folk of eclectic taste. Not only has the destructive spirit been busy at the rending of wood and stone of the later Gothic type, but it has revelled with sustained fury in the demolition of things which pious and refined minds have raised since the Reformation. While late Gothic was an abomination, the work of the Renaissance excited detestation and unbridled wrath. All that was not of Early or Middle Pointed was of sin, and the result of this unreasonable mental attitude has been the destruction of much inestimably precious history. The restorer has entered buildings full of priceless memorials, and left them swept of the offerings of the past, and devoid of any modern garniture worthy of the name.

We regret that here we must relinquish the past tense and write in the present, for destruction is still actively progressing under the patronage of unsuspecting dignitaries, and influential, though ignorant, committees. Walls, which till now have been clothed with their old plaster are skinned and left with the rough rubble, ungainly and naked. Even black cement is used to emphasise the roughness of the masonry, and the flaying process is made more grossly obvious. An architect who produces praiseworthy modern work uses the same method to mark the joints of the ashlar in some of the churches which he restores.

It is grievous to think of the amount of money drawn from too-confiding people, and wasted upon work which in a few years will cause bitter, though fruitless, regret. The mischief which we are doing now can never be undone, and its reparation will be as impossible in the future, as in the past was the resetting of Humpty Dumpty on his historic wall. Architects are to a great extent to blame, but, like other people, they have to supply demand. There are many architects who know something of the grammar of their art, but they have no comprehension of its poetry, or even of its classical prose, and they base their practice on examples drawn from its syntax. The subtle power of refined and scholarly mouldings, the tints which only age can add, the blending of style with style, all these seem to be but slightly valued. Absence of culture and artistic training are not the only sources of the mischief, for men who build churches all over the island have not time enough to spare to so incomparably delicate a task as the reparation of such epitomes of history as are scattered up and down in our country. A personal visit or two is made, some measuring up is done, and then the office staff sees to the rest and turns out the working drawings on the lines of an evil tradition. The specification is drawn up, the contractor is turned in, the old material is carted away, and the rededication, complimentary speeches, and a sermon from the bishop rings the

death-knell for centuries of history written in stone. The work has gone on bravely to its bitter end, and when the great opening day arrives little remains but a skeleton.

Recently we saw a church in the Midlands which had been restored by an architect of undoubted power and skill. The graveyard was littered with the débris of a low pitched roof of good design, the beams with carved bosses, which only needed piecing up, pew backs which might have been remade, panelling of admirable character, which had lined the walls, all were going the way of contractors' stuff. Hundreds of pounds had been spent on a high-pitched nave roof of the regulation kind, the arcades had been duly scraped, and the joints treated with black cement, dreary plaster had taken the place of the panelling, and on the floor stood seats, correct, stained, and of varnished pine. The interest had vanished, and the bloom of age, though not necessarily of decay, had been replaced by an effect, brand new, but pointless and dull. It is so much easier to restore in this sweeping style than it is to watch tenderly over every bit of old work, that we hardly wonder that there are architects who strain every nerve to ridicule and thwart the men who value art no matter the period of its creation. In such a case as this we should have carefully repaired the low pitched roof, the panelling would have been made good if absolutely needful, and the pewing, if hopelessly inconvenient, might have been pulled to pieces and worked up again. The chancel now awaits the fate of the nave, and money will doubtless pour in to raise its roof and destroy its history.

There is one practical and effective method for stopping destruction; if intending subscribers are warned that their money will be wasted, they will readily button up their pockets. It is not pleasant to interfere with a neighbour's well-intentioned scheme, but when art and history are at stake, a little temporary friction is but a small price to pay for the preservation of a monument.

Take another instance. A new incumbent succeeds to a church in a disgraceful state of untidiness and squalor; what it really needs is suitable fitting up and recasing of the roof, but he resolves to mark the first years of his tenure by a "thorough restoration," and commissions a local architect to make plans. The *pièce de resistance* of this worthy person's scheme is the raising of the early Norman chancel arch. Regardless of the characteristics of early art, he purposes to turn the English arch into the triumphal arch of the basilica. If there is a landmark of the history of the English Church, it is the diminutive opening to the sanctuary which survived the western influence of the Norman Conquest; but of this the architect probably knows nothing. The method suggested above was in this case tried, and whatever other opportunities may be made for the wasting of money, we trust that building may be spared this particular obliteration of its history. The same architect, several years since, was commissioned to restore a fine village church of the Decorated period. He had a fancy for painting up plaster, and in order to make an unbroken area for his ingenuity in scroll work and lily flowers, he actually battened the walls of the chancel, thus giving a most comic effect to the half-

buried detail of the sedilia, and probably hiding a string course as well. Many good men have repented early blunders, and this gentleman may have already sat in sackcloth and ashes, but his proposed alteration of an early chancel arch makes us doubt the sincerity of his penitence, or his desire to make reparation. He does not stand alone, for there are many such, and they rage about our century doing more damage than the churchwardens of the last century.

The main thing in reparation is to make the old building safe and water-tight. Often an intelligent builder with a knowledge of underpinning, etc., could do this as well as an architect. When you call in the architect, see that he knows something about form and colour. Let him furnish, and give him money enough to use good wood and well-laid on paint, if painting is needed. I recently saw a restored church which possesses a good choir screen; the screen had been moved and made into a barrier to shut off a bay of an aisle as a vestry. In place of it a smart metal thing of the Brumagem order had been set up at the entrance of a long and dignified choir. The opportunities for spending money on good furniture are unlimited, and work of this sort is harmless, and sometimes attractive. Screenery is a great help to a church, for it gives a sense of power in reserve. Our late churches were built for screens and glass, but the restorer spends his money on pulling the walls about, on smart tiles, and hideous reredoses. Pugin said, "If any man says he loves Pointed architecture, and hates screens, I do not hesitate to denounce him as a liar." By all means, then, spend on screens, and if you cannot afford to complete them off-hand, raise the skeleton, and add the detail as money comes in. It is better to begin with rough temporary fittings than to waste money on inferior stuff intended to be permanent. Eschew ecclesiastical tailors, and shun vulgar metal work, and flashy tiles. If there is good old pewing, it may be worked up again, either for seats or wainscoting. If of soft wood, waste no labour over cleaning paint off but paint again in red, blue, green, or creamy white. A church wants a focus, and too often marble and costly material is wasted on the walls while the sanctuary is bare, and the altar mean, and quite unworthy of its purpose and the building in which it stands. If the architect can design a triptych, and money is forthcoming for decorative pictures, something worth looking at may be secured. It is well to have at least one worthy thing in a church, whether of wood, stone, or glass, and it should be placed where the eye usually rests.

Good glass is not common, partly because purchasers do not know good from bad, and also because the great stained-glass makers have too much to do. If your architect has a good "glass eye," and it is a rare gift, ask him to superintend the making of the glass, and do not grudge the trifling additional percentage which he will ask for the much pains and labour which the looking after it involves.

Our churches are the store-houses of parish and county history, and yet we are told that armorial bearings should have no place in

them. God made the family before the church, so see that when you repair no family insignia are lost. Hatchments should be jealously preserved; they may be too big and too self-asserting, but often they are decently emblazoned and creditably decorative. The great family pew usually hampers the worship of the church of the present, but there are pews which it would be a sin to destroy; occasionally they are canopied, and are veritable works of art; if in the way, they could be moved. Benefaction boards are not uncommon, and possibly they are diptychs or triptychs, and good specimens of seventeenth century art. They should be kept and prized; often they are anything but tasteless, and if so, are infinitely more interesting than bare walls. They may even keep the mind out of mischief during the long drawn-out tedium of a dull sermon; and if it be eloquent, and yet fail as a stimulus to good works, the benefactions set forth the almsgiving of the dead as an incitement to the living.

Possibly, and, alas, too rarely now, Moses and Aaron may be seen pointing to the law. If fairly painted, why should they be destroyed? The tables of the law are rather dreary as an altar-piece, and too far from the eyes of the worshippers, but if placed where folk can read them, they may at least keep men from picking and stealing, false witness, or even the divorce court. If Moses and Aaron are retained, and the law removed, the law-giver and the priest must have something to point to, and the symbol of atonement is the most fitting object. Good tablets, or sarcophagi on brackets are not rare, and there are both bad and good. They may be enriched with fleshly cherubim, but these, if not restrained, at least are fat and vigorous, and as with tearful eye they exhibit napkins setting forth in pompous poetry or prose the epitaphs of forefathers, they at any rate fulfil their passive destiny. Why should the cherubs be banished? They may not claim our deepest artistic sympathy, but in their own peculiar way they dignify the memory of the dead; and dead men's memorials should not be lightly stirred.

Windows have often been bereft of their tracery; it is better to get good glass for them than to replace it; money which would be wasted on modern tracery will be well spent if good glass can be had. The mysteries of the gospel, or even local hagiology or history will do soul and eye more good than the most correct of tracery, and even sometimes, if the story is well told, may perchance reach the heart. If you must have new tracery, see that it is drawn out full size by the architect and not left to the clerk of the works or builder to enlarge from elevations. If left to underlings it will come out like cast iron; it will be painfully correct, but the difference between it and the old work will be like the difference between lace made on a pillow, and lace spun out of a machine at Nottingham. The altar-space may have post-reformation rails, well proportioned, and perhaps writhed; if not specially artistic, they mark a period of reaction to greater reverence. On no account should they be exchanged for the regulation standards with passion flowers at per dozen. If the old work is cast out, some discriminating collector

will buy it up, and congratulate himself on his own knowledge, and the folly of the seller.

Lastly, the sooner we get rid of the word restoration and the process which it indicates, the better for the preservation of the history and art of the country. Let us *repair* rather than *restore*. A careful reparation may, without fear, be supplemented with all sorts of rich furniture and beautiful objects, if only they can be had. Let us get rid of decay, dry rot, and squalid meanness. Let us put our churches in order and adorn them; but we shall do wisely if we cast out the destructive spirit of eclecticism, which destroys good work that has stood for years, while it replaces it with modern work that only commends itself because it is in fashion.

The Norman Doorways of Yorkshire.

BY J. ROMILLY ALLEN, F.S.A. (SCOT.).

INTRODUCTION.

M. VIOLETT LE DUC in his "Dictionnaire Raisonné de l'Architecture Française,"* gives a most exhaustive enquiry into the origin and development of ecclesiastical sculpture in France, and he shows how it is possible for a careful observer to distinguish the work of one school from that of another. It is now high time that English archæologists should endeavour to do for their own country what M. Viollet le Duc has done for France. Before any satisfactory theories, however, can be formed on the subject, it will be necessary to examine all the existing examples in each particular district, in order to find out what peculiarities go to constitute the type belonging to the locality, and to show how it differs from the parent type that produced it. In the present series of articles it is proposed to describe and illustrate those Norman doorways of Yorkshire, which are ornamented with figure sculpture. The Romanesque style of architecture was introduced into England by Edward the Confessor when building Westminster Abbey (consecrated A.D. 1065), and lasted until about the year A.D. 1185, when, after a short Transitional period,† it was replaced by the Pointed style of the thirteenth century.

The few examples now remaining of buildings erected during the eleventh century, such as the White Chapel in the Tower of London, the reputed work of Bishop Gundulf, are almost entirely devoid of sculptured ornament. All the elaborately decorated Norman churches belong to the twelfth century, of which dated examples exist at Caistor, in Northamptonshire, having a Dedication Stone

* Article "Sculpture," vol. 8, p. 97.

† The round part of the Temple Church, in London, is a good example of Transitional Norman, the date of which is fixed by a Dedication Stone, set up in the year A.D. 1185.

set up A.D. 1124; at Shobdon,* in Herefordshire, built by Oliver de Merlemond, steward to the Mortimers. A.D. 1141 to 1150; Cormac's Chapel, on the Rock of Cashel, in Ireland, erected A.D. 1127 to 1134; and Porchester Church, in Dorsetshire, with its sculptured font, belonging to the year A.D. 1133.†

The best specimens of Norman sculpture are not to be found, as a rule, in the great cathedrals and abbeys, but in small village churches in remote districts. This is to be accounted for, no doubt, partly by the continual pulling down and rebuilding which went on in the cathedrals to meet every change of architectural style, and to suit the requirements of the ever increasing populations of the large cities. In the country parishes, on the other hand, the conditions were entirely different, and churches which were built six hundred years ago are still found large enough to accommodate the congregations of the present day.

The extreme elaboration of the ornamental features of the small Norman churches may have been the result of loving labour, bestowed upon them by monkish artists, wishing to find some congenial occupation to distract their attention from the pleasures of the world, when banished to a remote locality. No doubt, also, the lords of the manor contributed funds towards beautifying the churches within their domains, and architects were obtained from the nearest monastic establishments.

In the Norman churches the sculptured ornament was not distributed indiscriminately over the whole building, but was purposely concentrated upon the more important features. Figure sculpture was generally reserved for the principal doorway, the font,‡ and more rarely the capitals of the columns of the chancel arch.§ The Norman doorways were so well built, and of such great beauty, that often when a church was remodelled at a later period this portion was preserved, although everything else was destroyed.

In order to understand the various technical names applied to the different parts of the twelfth century doorway, it may be well to trace its development from the simpler architectural forms out of which it sprung. In the Celtic round towers of the tenth century, as at Brechin, in Forfarshire, the doorway is an opening cut square through the wall, with semi-circular arch over the top. The two sides are called the "jambs," from the French word "jamb," a leg. This is the primitive type of arched doorway; the only ornament being a moulding projecting from the face of the wall, and forming a frame round the whole. In the Saxon doorways of the eleventh century, as at Bradford-on-Avon, in Wiltshire, the springing of the arch on

* See account of the building given in the "Monasticon Anglicanum," vol. 6, p. 345.

† These dates are taken from the list given by J. H. Parker, in Rickman's Gothic Architecture, p. 164.

‡ See list of Tympana of Norman Doorways and Fonts, given in "Notes on Early Christian Symbolism," by the Author in the Proc. Soc. Ant., Scot., vol. 18, p. 380.

§ As at Liverton and Adel, in Yorkshire; and at Caistor, in Northamptonshire.

each side is marked by a horizontal piece of stone, projecting beyond the top of the jambs, called an "abacus," from the Greek word *ἄβαξ*, meaning a counting board.

All the features which are specially characteristic of the Norman form of doorway, result from replacing the simple round headed arch by a series of arches receding like steps one behind the other.

The jambs are recessed in a similar way, and nook shafts, with bases and capitals, placed in each of the angles. It was in some localities thought more convenient to have the top of the door square instead of round; and so in many cases, although the arch is retained, the semi-circular space between it and the horizontal door head is filled in with a lintel,* recessed so as to show the form of the arch, and called a tympanum, from the Greek word *τυμπανον*, meaning a drum.

Sometimes the whole of the tympanum is not recessed, but only the part between the lintel and the arch. In this case the lintel is generally thicker in the centre than at the side, and pointed, there being a good example at Pen Selwood, in Somersetshire.† In Norman buildings, the part of the wall in which the door is built is thickened, so as to form a kind of buttress, in order to allow of greater depth for the arch mouldings, receding in steps one behind the other. Sometimes this thickening of the wall is carried up to the level of the eaves of the roof, as at Dalmeny, in Linlithgowshire; or it terminates in a pointed gable, called a pediment, as at Adel, in Yorkshire; or in a roof sloping out from the face of the wall, like the top of a buttress, as at Iffley, in Oxfordshire.

The portions of a Norman doorway which it is possible to decorate with sculpture are as follows:—(1) The Tympanum; (2) the Lintel; (3) the Arch Mouldings; (4) the Abaci; (5) the Jambs; (6) the Shafts, Capitals, and Bases of the columns; (7) the Pediment over the doorway; (8) the Niche above the doorway.

It is very seldom that the whole of these details are covered with carving. In the best examples the figure sculpture is placed in the most favourable position, and all the other ornamental features subordinated to it. The tympanum, when there is one, presents the best surface, both as regards its shape and area, for decoration, and it has also the advantage of being directly in front of the spectator when about to enter the church. The tympanum is therefore usually chosen for the most important group of figures. The earliest Christian symbol to be found placed over the doorway of a sacred edifice is the Chi-Rho monogram of Christ, of which there are some very beautiful specimens of the sixth century still existing in Syria.‡ In some of the Celtic round towers§ and Saxon churches,|| the cross takes the place of the monogram above the doorway, and on Norman tympana the cross is

* Generally one stone filling the whole tympanum, but sometimes formed of several stones, radiated like a flat arch in brickwork, or joggled.

† Phelps' Hist. of Somerset, vol. I, p. 192.

‡ C. J. de Vogüé, "Syrie Centrale Architecture Civile et Religieuse."

§ At Antrim, in Ireland.

|| At Stanton Lacy, in Shropshire.

of very frequent occurrence, enclosed within a circle and surrounded by geometrical ornament. The figure subjects which are most common upon Norman tympana are the *Agnus Dei*; Christ in glory (either enthroned with the symbols of the Four Evangelists at each side, or within an aureole supported by angels); and the contest between Good and Evil, as typified by Michael, or St. George and the Dragon. Very few of the Yorkshire doorways of the twelfth century have tympana with figure sculpture, the only ones with which I am acquainted being at Thwing, Danby Wiske, Austerfield Chapel, and in the York Museum.* In most cases, especially in very rich examples near York, the figure sculpture is placed on the arch mouldings and capitals of the columns at each side, there being no tympanum.

At Adel, near Leeds, the figure sculpture is upon the pediment above the doorway; and at North Newbald, in Yorkshire, the figure of Christ in glory is placed within a vesica-shaped niche above the doorway. The class of symbolic subjects chosen for the decoration of an ecclesiastical building, as well as the way of treating them, is considerably influenced by the shape and extent of each surface which has to be decorated. Thus the semi-circular tympanum of a doorway is admirably adapted for a large central figure, with others grouped symmetrically on each side of it. The scale of the figures on arch moulding has, however, to be considerably smaller, to suit the size of the stones upon which they are carved, and this portion of the doorway can therefore be more advantageously covered with several small subjects forming a series, such as the signs of the zodiac or the months. The figures on the arch mouldings are generally either enclosed within medallions upon the face of the arch, or carved in relief upon the moulding itself, which is hollowed out at each side.

The abacus is hardly ever decorated with figures, being either moulded or covered with geometrical ornament. The shafts of the columns are usually left quite plain, and the bases only moulded. The capitals of the columns present a very small surface for sculpture, and the commonest method of treatment is to have a grotesque head at the corner and a little figure at each side.

Having now described the general scheme of the decoration of a Norman doorway, the next question to be considered is the style of the art displayed in the figure sculpture. Christian art has passed through three principal phases—the Classical, the Byzantine, and the Gothic. Although Christianity originated in Palestine, its earliest manifestations in art are to be found in the paintings which decorate the walls and roofs of the chambers in the Catacombs at Rome, belonging to the first four centuries of our era. The style of these paintings is classical, differing but little from that of the pagan frescoes at Pompeii, except that it became gradually more and more degraded as time went on, until it was superseded by the Byzantine style, the

* Tympana with crosses or geometrical ornament exist in Yorkshire, at Wold Newton, Londesborough, Braithwell, and Birkin.

earliest examples of which are to be seen in the mosaics of the Italian basilicas of the sixth century. The Byzantine style was the result of Eastern influence on Classical art, after the seat of the Roman government was removed to Constantinople ; and it did not entirely disappear in Western Europe until the end of the twelfth century. The Gothic style followed from the absorption of the Northern races into Christendom, for the Teutonic conquerors had sufficient individuality to revolt against the conventionalism of Eastern art, and finally freed themselves from its irksome trammels at the dawn of the thirteenth century. The Anglo-Norman sculptures belong to the period when Northern influence was endeavouring to assert its supremacy over Byzantine tradition, and replace its hard and fast rules by a school of art that allowed more freedom to the individual. This struggle after realism began in France before the Normans landed in England. The earliest specimens of ecclesiastical sculpture in France, such as Giselbert's wonderful tympanum at Autun cathedral,* a work of the eleventh century, show a strong Byzantine feeling, and are evidently inspired by the miniatures in the Greek MSS. of the period. The subject represented at Autun is the Last Judgment ; and the tall majestic figures, with the large circular nimbus round their heads, and the general adherence to the traditional way of grouping the figures prescribed by the Greek Church, all point to the Eastern origin of the art displayed. Sculpture in stone was probably preceded in France by sculpture in ivory ; and all the Carolingian ivories of the ninth and tenth centuries are intensely Byzantine in character. The most marked difference between Eastern and Western Christian art is that the former has remained almost stationary, whilst the latter has advanced. Thus the religious pictures of the Greek Church differ very little from what they were a thousand years ago, whereas there is a wide gap between the miniatures in the medieval MSS. and the works of Raffael or Michael Angelo. M. Didron found the Greek painters at Mount Athos using a guide book† to direct them in their work, specifying down to the minutest detail how every scripture subject should be represented ; and this practice had been going on for centuries. The object of the Greek artist was not to produce a picture to please the eye, but to arrange a series of figures in a certain definite relation to each other, which was never deviated from, in order to convey to the mind of the spectator a particular scene from scripture. This traditional grouping of figures was retained in Western art down to the end of the twelfth century, or even later, although the whole character of the Byzantine original was changed by substituting the dress of the period for Classical drapery, and by introducing contemporary architectural details and other accessories in the background.

The Norman sculptures of the twelfth century which represent scripture subjects, may almost always be traced to a Byzantine source ; but mixed with these are a large number of curious grotesque figures

* Jour. Brit. Archæol. Inst., vol. 40, p. 117.

† See Miss Margaret Stokes' translation of "Didron's Iconography," vol. 2.

of men and animals, whose origin is probably rather Northern than Eastern.

The explanation of the meaning of the various subjects is often a matter of some difficulty, but the key is generally to be found either in the miniatures which illustrate the contemporary MSS., or in the literature of the period. It is probable that in many cases the same artist who illuminated the MSS. made working drawings or sketches for the sculpture with which the churches were decorated, and the monkish architects would be most likely to reproduce in stone the figures that were continually before their eyes in the ecclesiastical service books. Thus the scenes from the early chapters of Genesis would be suggested by the pictures which were usually placed at the beginning of the Old Testament; scenes from the life of David, by the pictures in the Psalter; scenes from the life of Christ, by the series which was usually bound up with the Psalter; scenes from the Apocalypse, by the pictures in the commentaries on this part of the New Testament; the months and signs of the zodiac, from the calendar at the beginning of the Psalter; and figures of animals, by the Spiritualised Bestiaries. The non-scriptural subjects, of which illustrations are not so common, but which may be understood by studying the literature of the period, are those founded on the Apocrypha or Apochryphal Gospels; on legends of the saints; and even on the story of Alexander and the romance of Charlemagne.*

The first duty of the archæologist is to classify and describe minutely rather than to explain. The method adopted should be to make lists of all the different subjects which are represented in Norman sculpture, with localities where they occur; and the meaning of each can be afterwards made clear by comparison with similar figures of known import, to be found in the illustrations of the MSS. of the period. In order to be absolutely certain of the meaning of any particular subject, it should be possible to show that it corresponds exactly with a certified example of the same subject, that is a picture in a MS., accompanied by a written description on a sculpture bearing an explanatory inscription.

We shall now proceed to describe in detail the Norman doorways with figure sculpture, which occur at the following places in Yorkshire.

Adel.	Healaugh.
Alne.	North Newbold.
Austerfield Chapel.	Riccall.
Barton-le-Street.	Stillingfleet.
Bishop Wilton.	Thwing.
Brayton.	York—Tympanum in Museum.
Byland (Old).	„ St. Lawrence, Walmgate.
Danby Wiske.	„ St. Margaret, Walmgate.
Fishlake.	

* The Ascent of Alexander to Heaven occurs sculptured at St. Mark's, Venice, and the Romance of Charlemagne, on the thirteenth century painted glass, at Chartres Cathedral (see Didron's *Annales Archéologiques*, vols. 24 and 25). The Romance of Tristan is illustrated on the encaustic tiles at Chertsey Abbey.





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PORCH OF ADEL CHURCH, W. R. YORKSHIRE.

ADEL.

The village of Adel is situated five miles north of Leeds, and is two miles from Horsforth, the nearest railway station. The church is a most perfect specimen of Norman architecture, and except that a vestry has been added and some debased Perpendicular windows inserted, the building remains very much in the same state in which it was in the twelfth century. The ground plan* consists of a simple nave and chancel, without aisles or transepts. The sculptured portions in the interior are the chancel arch and the capitals of the columns which support it; and on the exterior the south doorway, the corbel table under the eaves of the roof, and the top of the western gable. The subjects of the figure sculpture are chiefly scriptural. On the six capitals of the columns of the chancel arch are represented on the north side (on the large capital) the baptism of Christ, (on the two small capitals) a pair of reptiles twisted together, and a combat between Sagittarius and two dragons; on the south side (on the large capital) the Descent from the Cross, and (on the two small capitals) a pair of reptiles like the ones on the opposite side, and a warrior on horseback, with shield and spear, facing an animal having a semi-human face and floriated tail.†

The arch moulding is composed of three orders, the exterior one being ornamented with a series of thirty-seven monstrous heads, some disgorging men and animals. Amongst these is a man playing with a bow on a stringed instrument, like the one at Barton-le-Street, which will be described hereafter, and a pair of fish.

The corbels and the top of the western gable on the exterior are ornamented with grotesque human heads, not necessarily having any symbolic meaning.

The south doorway (Plate xii.) has that splendidly massive appearance which is so characteristic of the Norman period. The effect of depth is obtained by thickening the wall all round the doorway, so that the projecting portion forms a sort of porch, terminated at the top by a gable. This method of treatment is to be seen elsewhere, as at St. Margaret at Cliff, in Kent, and at Lullington, in Somersetshire, but the example at Adel is far more imposing in appearance than any other of the kind with which I am acquainted. There is no tympanum to the doorway, and the semi-circular arch is composed of five orders of mouldings recessed one behind the other, and each composed of a separate wing of arch stones. The first or innermost order consists of a roll-moulding carried right round the whole doorway, there being no abacus; the second is a roll-moulding, with twenty beak heads upon it; the third, a zig-zag or chevron moulding; the fourth, a double bead moulding; and the fifth, or outermost, a

*Illustrated in the "Building News," April 30th, 1875, from measured drawings by J. F. Hennessey, which obtained the silver medal awarded by the Royal Institution of British Architects.

† Illustrated by the author in the Proc. Soc. Ant., Scot., for 1884, pp. 423 and 435, and also in the Rev. H. J. Simpson's "Archæologia Adelsensis."

zig-zag moulding. Round the outside of the whole is a hood moulding, ornamented with small triangular incisions. The two outer orders of arch mouldings spring from columns, and next the two inner ones from jambs ornamented with chevrons and beak heads.* There are four capitals on each side, some of which are much weathered. The outer one on the left hand side is better preserved than the rest, and has a pair of beasts with floriated tails sculptured upon it. The corresponding capital on the opposite side appears to have had an animal and a bird upon it. The remaining capitals are decorated with foliage.

The more we study the works of the old architects, the greater is our admiration of the extreme skill which they displayed in combining the elements at their disposal so as to form one harmonious whole. The chevron† and beak-head mouldings are used in a very effective manner at Adel to counteract the "liny" appearance of the roll moulding. It will also be noticed that the ornament of the chevrons is richer on the face of the arch which catches the light than on the under side, which in our northern climate is never seen. In the Classical buildings of Greece and Rome the under surfaces of the various projections are made visible by means of reflected light, and therefore decorated. To reproduce Classical details in this country, quite ignoring the direction and quantity of the light which is to fall upon them, is a *bêtise* which only a modern English architect could commit.

At Adel the artistic effect is principally due to bold projecting mouldings throwing deep shadows and ornament concentrated on the portions where the light is greatest in intensity.

The charm of variety is also introduced in the design of the jambs, part being decorated in the same way as the arch mouldings with beak-heads and chevrons, and the rest having nook-shafts in the angles.

The term beak-head is used to describe the peculiar form of ornament which is so common on Norman doorways, consisting of a head with two ears, two eyes, and a beak like a bird. The beak-heads are carved in relief upon a roll moulding, so as to present the appearance of a rod held in position by a large number of birds whose heads only are seen. This form of ornament is used almost exclusively upon the arch mouldings and jambs of doorways, although there is an instance at Catmore, in Berkshire, where it occurs upon a Norman font.‡

* There are 11 of these on the right side, and only 10 on the other. Two beak-heads are carved on each stone.

† In the Early English period the dog-tooth moulding served the same purpose, and was probably developed out of the chevron, as may be seen by studying the west front of Ely Cathedral. The arch mouldings of the Decorated period, when the dog-tooth had disappeared, have the fault of being "liny," and a good example of what to avoid in this respect may be seen in the principal entrance to Mr. Street's New Law Courts in London. One of the best modern doorways is in Mr. Pearson's Church in Red Lion Square, in London.

‡ See J. H. Parker's "Ecclesiastical Topography of Berkshire."

The origin of the beak-head does not seem to have been much investigated by archæologists, but it seems probable that it comes from the North. There is in the British Museum a beautiful Saxon brooch* with beak-heads all round the top of it similar to those sculptured on Norman doorways. The beak-head is not known, as far as I am aware, upon the Continent, but is found all over England. The ears on the beak-heads appear to show that they are intended for the heads of winged dragons or griffins. In many cases the place of the beak-heads is taken by the grotesque human heads, and even by architectural ornaments of the same size and shape.

The figure sculpture upon the doorway at Adel is confined to the space between the hood moulding of the doorway and the coping of the gable. The subjects represented are as follows—at the top, the Agnus Dei, with the Sun and Moon at each side: below, Christ in Glory, seated on a throne, with the symbols of the four Evangelists on each side, and two conventional trees.

The whole illustrates the fourth chapter of the Revelation, in which the Four Beasts are described as surrounding the throne of Christ.

The Agnus Dei has, for obvious reasons, been one of the most widely used of all Christian symbols from the earliest times, and it owes its origin chiefly to the words of St. John the Baptist, "Behold the Lamb of God," and to the Mystical Lamb of the Apocalypse. It is also foreshadowed in the Old Testament by the firstling of the flock sacrificed by Abel (Gen. iv. 4), and by the paschal lamb (Gen. xii. 3). The representations of the Agnus Dei in art have, like those of most other Christian symbols, undergone many changes as time went on, and our religion spread over new geographical areas. In the paintings of the Catacombs at Rome,† of the third century, the lamb is shown with the shepherd's crook and milk pail, thus typifying Christ in His character of the Good Shepherd. The nimbus round the head was not introduced until about the middle of the fifth century, one of the earliest examples being in the mosaics of the Baptistry of St. John Lateran at Rome (A.D. 461 to 467). The nimbus was preceded by, first, the Chi Rho monogram, and then by the cross placed on the forehead of the lamb. Both these forms, as well as the monogram combined with the nimbus, occur on the sculptured Sarcophagi at Rome of the fourth and fifth centuries. In later times, as at Adel, the lamb has the cruciferous nimbus round the head. Upon the celebrated cross at the Vatican, presented to Rome by Justin II. in the sixth century, the Agnus Dei is, for the first time, represented as carrying the cross.‡ In the twelfth century, as at Adel, the banner is attached to the cross. M. Didron calls this form with the banner the Cross of the Resurrection, in contradistinction to the Cross of the Passion, the latter being the one upon which

* Found in Tuscany. British Museum photograph, No. 920.

† The oldest one in the Cemetery of Domitilla.

‡ See Martigny's "Dict. des Ant. Chrét.," p. 226, and Didron's "Annales Archéologiques," vol. 26.

our Lord was crucified, whereas the former is carried by our Lord in the subsequent scenes, such as the Harrowing of Hell and the Ascension, indicating Christ triumphant. The banner is usually divided into three tails at the end, and is marked in the centre with a cross.

Upon the sculpture at Adel the ends of the arms of the cross carried by the lamb terminate in round knobs, which is a peculiarity characteristic rather of the thirteenth and fourteenth centuries than of an earlier period. The shape of the cross borne by the Agnus Dei varies in Norman sculpture in different localities, being either a plain Latin cross, or a cross with expanded ends, or a cross surrounded by a circular ring,* of which I do not know of any instance out of England.

The most common way of representing the Agnus Dei is the one adopted at Adel, where it is shown standing up holding the cross with its fore-leg, which is bent upwards, and the eyes looking straight forward. This attitude is sometimes varied by turning the head so as to look backwards at the cross, and the cross is occasionally placed unsupported behind the lamb. The Agnus Dei is also shown (1) lying down on a throne or on a book as if slain; † (2) erect with seven eyes and seven horns, opening the Book with the seven seals; ‡ (3) erect, holding the cross, and with blood issuing from a wound in the breast, and being caught in a chalice.§ These forms will all be found in Miss Twining's "Christian Symbols and Emblems."

The symbolic association of Christ with the four Evangelists is a very common subject in Christian art, and occurs in several different forms, our Lord being represented either by the cross or the Agnus Dei, or in His human shape; and the Evangelists as four books or scrolls of the Gospels, or as the four Rivers of Paradise, or as the four Beasts. The earliest known example of the four Beasts is in the mosaic of St. Sabina at Rome (A.D. 425), and the mosaic or domed roof of the chapel of Galla Placidia at Ravenna (A.D. 440) has the cross in the centre, surrounded by the four Beasts. The identification of the four Evangelists with the four living creatures of Ezekiel, and the four Beasts of the Apocalypse, is not warranted by any passage in Scripture, but was suggested by the numbers being the same in each case, and the fact of their being described as surrounding the throne of our Lord.

In the mosaics of the sixth century, such as that at SS. Cosmas and Damian at Rome (A.D. 526 to 530), the symbolism is different, being founded on the texts in the Revelation (xiv. 1, and xxii. 1). The Agnus Dei is represented standing on Mount Zion, from the foot of which issue the four Rivers of Paradise, signifying the writers of the four Gospels.|| Upon the sculpture at Adel the symbols of

* As on the tympana at Hognaston and Parwich in Derbyshire.

† The earliest example of this form is on the Mosaic representing the Apocalypse in the Church of SS. Cosmas and Damian at Rome (A.D. 526 to 530).

‡ Rare, except in MSS. of the Apocalypse of the twelfth and thirteenth centuries.

§ As on altar in the Church of Araceli at Rome.

|| J. H. Parker's "Mosaics of Rome and Ravenna," p. 19.

the four Evangelists are associated both with the lamb and Christ in Glory, and a similar instance occurs on the tympanum at Elkstone, in Gloucestershire. The order in which the Evangelistic symbols are placed at Adel is as follows :—

		Christ.		
	Angel.		Eagle.	
Bull.				Lion.

Upon the twelfth century tympana in France, as at St. Trophimus, Arles, Le Mans Cathedral, and elsewhere, the arrangement adopted is :—

Angel.		Eagle.
	Christ.	
Lion.		Bull.

Upon the tympana at Pedmore, in Worcestershire, and Quening-ton, in Gloucestershire, it is :—

Eagle.		Angel.
	Christ.	
Bull.		Lion.

Upon the tympanum at Elkstone, in Gloucestershire, it is :—

Angel.		Eagle.
	Christ.	
Bull.		Lion.

In all these cases the Angel and Eagle are at the top, and the Bull and Lion below. The various reasons for placing the symbols in a particular order will be found discussed in Mrs. Jameson's "Life of our Lord." St. Matthew, "who begins to write as of a man, the book of the generation of Jesus Christ;" and St. John, "who having taken the wings of an eagle, and hastening to loftier things, speaks of God," are naturally chosen for the chief places of honour in art, and, therefore, placed above the Lion and the Bull. The order of the creatures of Ezekiel, the Beasts of the Apocalypse, and the Gospels may be compared in the following table :—

EXEKIEL— I. 10.	EZEKIEL— X. 14.	REVELATION— IV. 7.	ORDER OF THE GOSPELS.
Man. Lion (on right). Ox (on left). Eagle.	Cherub. Man. Lion. Eagle.	Lion. Calf. Man. Eagle.	St. Matthew. St. Mark. St. Luke. St. John.

All the early commentators are agreed as to the Creatures and Beasts having reference to the evangelists, but there are differences of opinion as to the individual application of each, some founding their opinions on the opening passages of the respective Gospels, and others upon their general teaching. In art, the view of St. Jerome, who assigns the Man to St. Matthew, the Lion to St. Mark, the Calf to St. Luke, and the Eagle to St. John, is universally adopted, as is proved by the frontispieces of the MS. Gospels, and inscribed

sculptures like the one on the tympanum at Elkstone, in Gloucestershire.

The Symbolic Beasts are usually distinguished by having the nimbus round the head, scrolls or books of the Gospels held in their claws, and being provided with wings. The number of the wings is four, not six, as specified in Scripture, and the "eyes within" are not indicated. The representations of Christ in Glory, like those of the Symbolic Beasts, belong to the Byzantine period of Christian art, and are not found in the paintings of the first four centuries in the Catacombs at Rome. In Norman sculpture the way of treating this subject varies, our Lord being shown either seated on a throne and surrounded by the symbols of the Four Evangelists, as at Adel and at Elkstone, in Gloucestershire; or within a vesica-shaped aureole, surrounded by the symbols of the Four Evangelists, as at Pedmore, in Worcestershire; or within an aureole, supported by two angels, as at Ely Cathedral; or by four angels, as at Rowlston, and at Shobdon, in Herefordshire. Our Lord generally has the right hand raised in the attitude of giving the benediction, and holds a book in the left. Upon the tympanum at Ely Cathedral, the Cross of the Resurrection is introduced by the side of the book. In the older Saxon and Irish representations of Christ in Glory He holds the cross, but the book is omitted. Examples of this class occur on a slab of sculpture built into the walls of the Saxon Church at Daglinworth, in Gloucestershire; in the 10th century Psalter of King Athelstan in the British Museum (Galba A. xviii.); and in the Irish Gospels at the Monastery of St. Gall in Switzerland.* Upon the heads of the Irish crosses the subjects are usually the Crucifixion on one side and Christ in Glory upon the other, our Lord having a cross in one hand and a floriated sceptre in the other.†

The earliest pictures of Christ in Glory are purely symbolical, as on the mosaics of St. Vitale at Ravenna (A.D. 547), where two angels are seen supporting a circular disc enclosing the Cross, with the Alpha and Omega on each side.‡ Upon the great ivory book cover in the South Kensington Museum, of a rather later period, two angels are shown supporting a disc similar to the one at Ravenna, but enclosing a bust of Christ instead of the Cross.§ After the 10th century, Christ in Glory is always represented with the whole figure surrounded by an aureole. The purely symbolic subject of Christ in Glory must not be confused with the historical ones of the Transfiguration, the Ascension, or the Last Judgment. In all of these the central figure is very much the same, but the different scenes may be easily distinguished by the other surrounding figures.

The remaining portions of the sculpture at Adel to be discussed are the representations of the sun and moon and the two trees. The

* Prof. I. O. Westwood's "Miniatures of the Anglo-Saxon and Irish MSS."

† H. O'Neill's "Crosses of Ireland."

‡ J. H. Parker's "Mosaics of Rome and Ravenna," p. III.

§ Westwood's Catalogue of Fictile Ivories in the S. K. Mus., p. 52, and photograph in Maskell's Catalogue of Ivories in S. K. Mus.

Classical personifications of the sun and moon covering their faces are usually introduced into the scene of the Crucifixion to indicate that "the sun was darkened" (Luke xxiii. 45), and they also occur in the Descent from the Cross, as on the capital of the column of the chancel arch at Adel. The sun by itself appears in the Apocryphal subject of the Harrowing of Hell, as on the tympanum at Quenington, in Gloucestershire, perhaps in reference to the text in the Apocryphal Gospel of Nicodemus (xix. 10).^{*} Sol and Luna are shown above Christ in Glory in the miniature in the Syriac Gospels of Rabula (A.D. 586) at Florence.[†] This is probably explained by the description in the Revelation (vi. 6). I do not know of any other instance of trees being associated with Christ in Glory except at Adel. It may possibly have been suggested by the words of St. John—"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely fruit, when she is shaken of a mighty wind" (Rev. vi. 13).

This is, however, merely a speculation, as I cannot adduce any similar instance where this text is illustrated in Christian art. Some curious information with regard to trees weeping bloody tears at the Crucifixion, as seen in the Saxon Psalter in the British Museum (Arund. 60), will be found in Prof. Stephen's "Studies on Northern Mythology."[‡]

An Inventory of the Church Plate in Rutland.

BY R. C. HOPE, F.S.A., F.R.S.L.

SECOND PORTION OF THE DEANERY.

(Continued from Vol. I. (New Series), p. 43.)

CASTERTON MAGNA.—SS. Peter and Paul.

THE plate here consists of a cup, paten, and a plate of silver, of modern date, two flagons, and two plates of pewter.

The cup of silver is $6\frac{1}{2}$ in. in height; the diameter of the mouth of the bowl is $3\frac{3}{4}$ in., of the foot $3\frac{1}{2}$ in., the depth of the bowl $3\frac{1}{2}$ in., and the weight 10 oz. On it is inscribed "Casterton Magna Rutlandshire 1820 the gift of Richard Lucas Rector." It is a plain cup-shaped bowl, with a sort of baluster stem. Beauty cannot be said to be its merit.

The paten, of silver, is 2 in. in height, 6 in. in diameter at the top, and $2\frac{1}{2}$ in. at the foot; it weighs 9 oz. It is quite plain, and bears the same inscription as on the cup.

^{*} Hone's Edition, p. 87.

[†] Copied from Assemani's Catalogue of the Laurentian Library at Florence in the Rev. R. St. John Tyrwhitt's "Art Teaching of the Primitive Church," p. 306.

[‡] P. 341. Reprinted from the Memoires de la Societ  des Antiquaires du Nord.

The plate, of silver, is $8\frac{1}{2}$ in. in diameter, and weighs 12 oz. It bears the inscription "Casterton Mag 1702."

The two pewter plates weigh 1 lb. each.

The two pewter flagons are 1 foot in height; the diameter of the mouth is 4 in., of the broadest part 6 in., and of the base 6 in. All the above are in use.

CASTERTON PARVA.—All Saints.

The plate here consists of a cup, a paten, and a dish, all of silver.

The cup is $5\frac{1}{4}$ in. in height; the diameter of the mouth of the bowl is $3\frac{1}{4}$ in., of the foot $2\frac{1}{4}$ in.; the depth of the bowl is $3\frac{1}{8}$ in., and the weight $5\frac{1}{4}$ oz. There are five Hall marks—(1) Head of sovereign; (2) K, the London date letter for 1805; (3) leopard; (4) lion; (5) I o B in an oblong. It is bell-shaped, and bears the inscription, "τὸντο ἐστι τὸ αἷμά, τὸ τῆς καινῆς διαθήκης Casterton Parva ¹⁸⁰⁵"

The paten is $1\frac{1}{4}$ in. in height; the diameter of the top is $5\frac{5}{8}$ in., of the foot $2\frac{1}{8}$ in., and the weight $4\frac{3}{4}$ oz. The Hall marks are the same as are on the cup. On it is inscribed, Λάβετε, φάγετε τούτο ἐστι τὸ σῶμα μου. Casterton Parva ¹⁸⁰⁵"

The dish is $7\frac{1}{8}$ in. in diameter, quite flat, and weighs $10\frac{1}{2}$ oz. There are five Hall marks—(1) Head of sovereign; (2) O, London date letter for 1809; (3) leopard; (4) lion; (5) H C. in an oblong. ? Henry Chawner (*Old English Plate*, 351). It bears the inscription

τῶν πτωχῶν ἵνα μνημονεύω μεν ΙΧΘΥΣ. Underneath is "Casterton Parva."

The plate is believed to have been presented by the Rev. Richard Twopenny, rector of the parish from 1781—1843.

EDITH WESTON.—St. Mary.

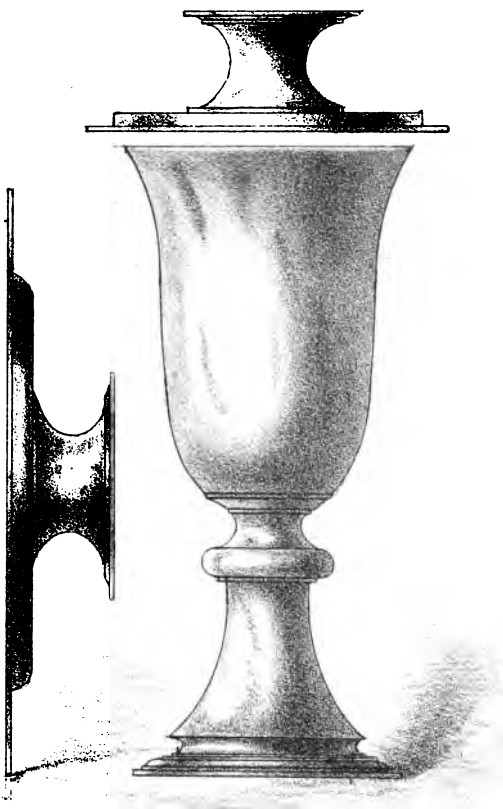
The plate here consists of a cup, two patens, a flagon, and a dish, all of silver.

The cup (Plate XIII.) is $6\frac{5}{8}$ in. in height; the diameter of the mouth of the bowl is $3\frac{1}{8}$ in., of the foot $2\frac{1}{8}$ in., and the depth of the bowl is $3\frac{3}{8}$ in.; it weighs 8.1 oz. troy. There are four Hall marks—(1) Lombardic L., the London date letter for 1608; (2) leap, cr.; (3) lion; (4) probably H S sun in splendour (*Old English Plate*, 317). H and sun much worn. The metal is very thick.

One of the patens (Plate XIV.) is $1\frac{1}{4}$ in. in height, the diameter of the top is 4 in., of the foot 2 in., and the weight 2.8 oz. There are four Hall marks—(1) Small Roman A in pointed shield, the London date letter for 1736; (2) leap, cr.; (3) lion; (4) I F in Roman capitals, a rose between, in a plain oblong. It fits the cup, for which it was probably made as a cover.

The other paten is $1\frac{1}{4}$ in. in height, the diameter of the top is $6\frac{1}{4}$ in., of the foot $2\frac{1}{4}$ in., and the weight 7.3 oz. There are four Hall marks—(1) V., the London date letter for 1637; (2) leap;

Rufland Church Plate.



CUP 1608.
COVER 1736.

EDITH WESTON.

(3) lion ; (4) R.S. in Roman capitals, a mullet above and below, in a shaped shield. It is a plain salver on a stem.

The dish is $2\frac{1}{2}$ in. in height ; the diameter of the top is $6\frac{7}{8}$ in., and of the foot $2\frac{3}{4}$ in., and the weight 8·3 oz. There are four Hall marks—(1) Cap. Roman B, the London date letter for 1717 ; (2) Britannia ; (3) lion's head erased ; (4) Cap. Roman E.A. *fleur de lis* below, in shaped shield (*Old English Plate*, 335). Underneath the dish is inscribed "Ex dono Richardi Halford. Armiger 1718." It is plain on a hollow foot. R. Halford was lord of the manor of Edith Weston, and a large landowner in the parish and neighbourhood. He represented a branch of the Halfords of Welham, in Leicestershire, which branch had been settled in Edith Weston until the end of the sixteenth century. Richard Halford died unmarried on September 28th, 1742. His sister's son, Anthony Lucas, Esq., of Fenton, in Lincolnshire, whose descendant, Richard Lucas, Esq., the present principal owner of Edith Weston, and lord of the manor, succeeded him.

The flagon is $10\frac{1}{4}$ in. in height, the diameter of the mouth is $3\frac{3}{8}$ in., and of the base $5\frac{1}{4}$ in., and the weight 2·9 oz. The Hall marks are London, 1829.

It is a plain straight-sided flagon, with a spout and handle ; on one side the sacred monogram and cross in a glory occurs. The gift of Richard Lucas, lord of the manor of Edith Weston, and of Fenton, Lincolnshire, ob. 13th February, 1846, direct descendant of Anthony Lucas.

EMPINGHAM.—St. Peter.

The plate here consists of a cup, paten, two plates, and a flagon. The cup is 9 in. in height, the diameter of the mouth of the bowl is $4\frac{3}{4}$ in., and of the foot $4\frac{1}{4}$ in. ; the depth of the bowl is 5 in., and the weight 16·4 oz. There are four Hall marks (1) Cap. Roman G, London date letter for 1722 ; (2) leopard ; (3) lion in plain oblong ; (4) Cap. Roman T.M., a mullet below, in a shaped stamp. It is a plain cup of thick metal ; the bowl is straight-sided, rounded off at the base ; the stem is thick, divided by a plain round knob, from whence it swells straight out to both ends. On the bowl is the inscription—"Empingham 1723 Quem primo donavit hoc anno renonavit calicem de Mackworth dignissima familia."

The paten is $8\frac{3}{8}$ in. in diameter, and weighs 9·2 oz. There are four Hall marks—(1) Probably T, the London date letter for 1714 ; (2) Britannia ; (3) lion's head erased ; (4) an anchor between R.O. in a shaped shield, letters not very distinct. It is a perfectly plain plate. Underneath is inscribed, "For the altar at Empingham."

The two plates are each $7\frac{1}{2}$ in. in diameter, and weigh 8·9 oz. The Hall marks are the same as are on the cup. The plates are quite plain. On the middle of one of them is the inscription, "Empingham. Ex dono Henrici Heyrick gent de Exton 1722."

The flagon is $10\frac{3}{4}$ in. in height ; the diameter of the top is $3\frac{3}{4}$ in., and of the foot $6\frac{3}{8}$ in., and the weight 36 oz. There are four Hall

marks—(1) Cap. Roman F in a plain shield, the London date letter for 1721; (2) leopard; (3) lion; (4) T.M., etc., as on cup. It is a plain tankard of the usual type. In front, on the belly, is inscribed, "Empingham. Ex dono Gulielmi Willes Ar. de Exton et Hanna uxoris ejus. 1723."

For the pedigree of Mackworth, see Blore's *History of Rutland*, p. 128. They became lords of the manors of Normanton and Empingham through the marriage of Thomas Mackworth with Alice, sister of Sir John Basyng, Knt., temp. Henry VI. The representative of the family in 1723 was Sir Thomas Mackworth, fourth Bart. He contested an election in 1722, and was elected, but the enormous expense ruined him; consequently, in October, 1723, his estates were sold to Charles Tryon, Esq., Bulwick, Northamptonshire, who resold them in 1729 to Gilbert Heathcote, ancestor of the present Lord Aveland. The cup may have been a farewell gift.

ESSENDINE.—St. Mary.

There are one cup and two patens, uninteresting, modern, and of base metal.

EXTON.—SS. Peter and Paul.

The plate here consists of 3 cups and patens, a flagon, and alms dish.

The first cup is 5 in. in height, the diameter of the mouth of the bowl is $3\frac{3}{4}$ in., and of the foot 3 in.; the depth of the bowl is 3 in. There are four Hall marks—(1) D, the London date letter for 1581; (2) lion; (3) leopard; (4) a double-seeded rose in a pentagon (*Old English Plate*, 312).

It is a bell-shaped bowl, with a band thrice interlaced. It much resembles the Underbarrow cup (see illustration opposite p. 121, "Old Church Plate in the Diocese of Carlisle.")

The second cup is 8 in. in height; the diameter of the mouth of the bowl is $4\frac{1}{2}$ in., and of the foot $4\frac{3}{4}$ in.; the depth of the bowl is $4\frac{1}{2}$ in., and the weight is 19 oz. 10 dwt. There are five Hall marks—(1) Head; (2) P, the London date letter for 1850; (3) leopard; (4) lion; (5) LB . Underneath is "708."

The third cup is 8 in. in height; the other dimensions are the same as the second cup. There are four Hall marks—(1) a leopard; (2) lion; (3) N, the London date letter for 1630; (4) R.S, a heart below (*Old English Plate*, 318). The arms of Lord Gainsborough, with coronet, helmet, and mantle, impaling Hicks—a *fess wavy between three fleurs-de-lys*. The second and third cups have straight-sided bowls, somewhat bell-shaped, on a stem with a moulded band.

The first paten is one inch in height and $3\frac{1}{2}$ in. in diameter, and weighs 2 oz. 10 dwts. There are four Hall marks the same as on the first cup. It has a short stem, and is used also as a cover to the first cup. On the stem is the date "1582."

The second paten is $1\frac{1}{2}$ in. in height; the diameter is 6 in., and

the weight 9 oz. 10 dwts. There are four Hall marks—(1) V, the London date letter for 1637; (2) lion; (3) leopard; (4) indistinct. It has a short stem, with a rim one inch in width.

The third paten is 12 in. in diameter, and weighs 25 oz. 10 dwts. There are four Hall marks the same as on the third cup. It is perfectly flat, with a rim 2 in. in width. The same arms, etc., occur as on the third cup.

The flagon is 10 in. in height; the diameter of the top is 4 in., of the base $6\frac{1}{2}$ in., and of the broadest part 5 in.; it weighs 40 oz. It is a modern tankard, quite plain, with lid and curved handle, no spout. The lid and base are moulded. The arms, as on the third cup, occur on the body of the flagon.

The alms-dish is silver gilt, 20 in. in length, 13 in. in breadth, and the weight is 69 oz. 5 dwt. There are four Hall marks as on the third cup. It is a handsome oval dish, with the arms, etc., as on the flagon.

In an old register mention is made of the Church plate (1690), December 9th. It then consisted of five pieces—two flagons, a large silver charger, a large silver chalice, and a large silver plate. They were doubly gilt, and engraved with the armoury of the Noels and Hicks; they had been "recast and dedicated to the use of the parish by the Hon^{ble} John Noel Esquire whom God bless." The total weight of these was 168 $\frac{1}{2}$ oz. To these also belong a large pewter flagon. During the present century, between the years 1805 and 1821, the old plate given by the Hon. J. Noel, with the small silver plate, was wholly refashioned into its present shape. The present weight of silver is rather in excess of what formerly existed.

KETTON.—St. Mary.

The plate here consists of a cup, paten, flagon, brass alms dish, and a pewter plate.

The cup is 9 $\frac{3}{4}$ in. in height; the diameter of the mouth of the bowl is 4 in., of the foot 6 in.; the depth of the bowl is 3 $\frac{1}{2}$ in., and the weight 13 $\frac{1}{2}$ oz. There are three Hall marks—(1) A diamond shield, mark illegible; (2) head in a pointed hexagonal; (3) an oblong octagonal, illegible. A fine bell-shaped cup with the leaf pattern; there is a handsome knob in the centre of the stem; the leaf pattern is repeated round the foot.

The paten is 7 $\frac{3}{4}$ in. in height, and weighs 4 $\frac{1}{2}$ oz. There are five Hall marks—(1) I K. John Keith; (2) leopard; (3) lion; (4) L, London date letter for 1857; (5) Queen's head. It is quite flat, with a broad edge. It bears the inscription, "Presented to Rev. J. H. Noyes by some members of his family for the use of S. Mary's Church. Ketton, 1862."

The flagon is 13 $\frac{3}{4}$ in. in height; the diameter of the top is 3 $\frac{1}{2}$ in., of the base 6 in., and of the broadest part 6 in.; it weighs 30 $\frac{1}{2}$ oz. There are four Hall marks—(1) Queen's head; (2) E, the London date letter for 1840; (3) leopard; (4) lion. It is a plain tankard, with moulded lid, spout, and curved handle; the lid is surmounted with a cross.

The brass alms-dish is $16\frac{1}{2}$ in. in diameter; it is handsomely embossed.

The large pewter alms-dish, now disused, is inscribed, "Hoc offertorium Deo et ecclesiæ parochiali et prebendali beatæ Mariæ de Ketton dedicavit Tho^s Hewit anno salutis humanæ 1635."

LUFFENHAM, NORTH.—St. John Baptist.

The plate here consists of a cup, two patens, a flagon, and an alms-dish. The cup is 7 in. in height; the diameter of the mouth of the bowl is 4 in., of the foot $3\frac{3}{4}$; the depth of the bowl is 4 in. It is quite plain, and bears no inscription.

One of the patens is $3\frac{3}{8}$ in. in height; the diameter of the top is $10\frac{3}{4}$ in., and of the foot 5 in. On it is inscribed—"The gift of Bridget Barker to ye church of North Luffenham in the County of Rutland in ye year of our Lord 1687."

The other paten is 6 in. in diameter.

The flagon is 14 in. in height; the diameter of the top is 4 in., of the base $6\frac{1}{2}$ in.; it bears the arms of Robert Johnson, Archdeacon of Leicester, and Rector of North Luffenham about A.D. 1584.

The brass alms-dish is quite modern, 15 in. in diameter.

LUFFENHAM, SOUTH.—St. Mary.

The plate here consists of a cup, two patens, and a flagon.

The cup is silver gilt, $6\frac{5}{8}$ in. in height; the diameters of the mouth of the bowl is $4\frac{1}{2}$ in., and of the foot is $4\frac{1}{2}$ in., and the depth of the bowl is $4\frac{1}{8}$ in. There are four Hall marks—(1) (*See Old English plate* 319); (2) lion; (3) leopard; (4) ?

One of the patens fits the cup as a cover. The Hall marks are the same as on the cup.

The other paten is one inch in height; the diameter of the top is 6 in., and of the foot $2\frac{1}{2}$ in.

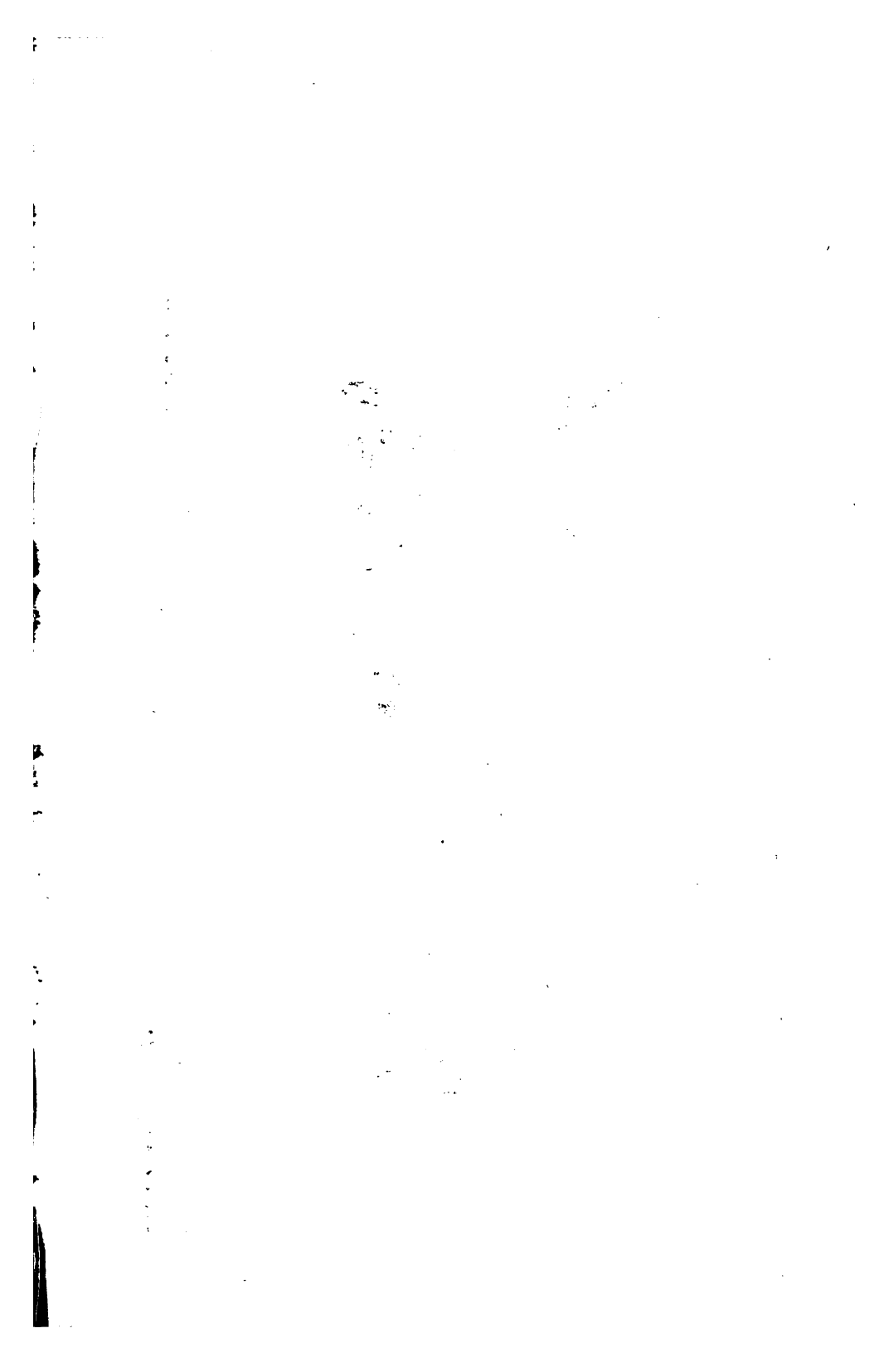
The flagon is $11\frac{1}{8}$ in. height; the diameter of the mouth is $5\frac{1}{8}$ in., of the foot $7\frac{7}{8}$ in. On it is inscribed—"The gift of Samuel Barker Esq^{re} of South Luffenham 1682" There are four Hall marks—(1) (*See Old English Plate*, 330); (2) a leopard; (3) lion; (4) F, the London date letter for 1683.

NORMANTON.—St. Matthew.

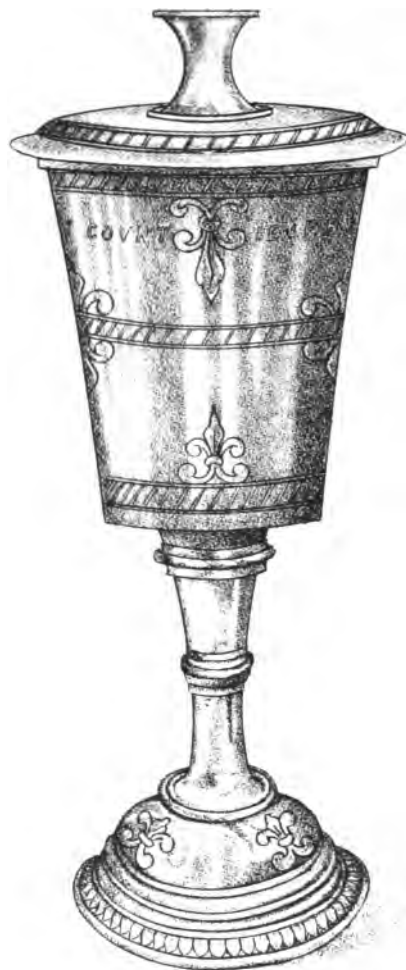
The plate here consists of a cup and paten.

The cup is $7\frac{3}{4}$ in. in height; the diameter of the mouth of the bowl is $3\frac{1}{4}$ in., of the foot 3 in.; the depth of the bowl is $3\frac{3}{4}$ in., and the weight is 8.12 oz. There are no Hall marks. Under the foot is engraved—"May 30 1620 e g^e e dott and halfe S 9 dwts. & halfe a graine." It has a straight-sided concave bowl. The stem has a small moulding for a knop, from whence it swells out to both ends. The foot is a high raised one.

The paten is one inch in height; the diameter of the top is 4 in., and of the foot $1\frac{1}{2}$ in.; it weighs 2.6 oz. It is plain with a flat edge, from whence the middle part is slightly sunk. On the foot are the



Rutland Church Plate.



sacred initials "I H S." It fits the cup as a cover with the foot downwards. There are no Hall marks, but the date is probably 1690, and most likely replaced a cover which was included in the weight of the cup.

The cup has been repaired under the bowl and foot.

PICKWORTH.—All Saints.

The plate here consists of a cup, paten, and alms-dish, all quite modern, and of silver.

The cup is 6 in. in height, the diameter of the mouth of the bowl and of the foot is 3 in. and the weight 10 oz. On it is inscribed, "Pickworth, Rutland. The gift of Richard Lucas, Rector," 1820.

The paten is 2 in. in height, the diameter of the top is 6 in., and of the foot 2 in., and it weighs 8 oz. It bears the same inscription as the cup.

The plate is 6 in. in diameter, and weighs 6 oz., and also bears same inscription as the cup and paten.

RYHALL.—St. John Evangelist.

The plate here consists of a cup, two patens, and a flagon.

The cup is $7\frac{3}{4}$ in. in height, the diameter of the mouth of the bowl is $4\frac{1}{4}$ in., of the foot 4 in., the depth of the bowl 4 in., and the weight 15 oz. avoird. There are four Hall marks—(1) maker's mark indistinct; (2) leap. cr.; (3) lion; (4) B, the London date letter for 1639. It is a plain bell-shaped cup, with stem splayed out to base direct from under the bowl, without a knop. Under the base is inscribed—"The Cupe and Couer doth belonge to the Parish of Ryhall in Rutlandsher 1640 *"

The two patens are each $3\frac{1}{4}$ in. in height, 9 in. in diameter at the top, $5\frac{1}{2}$ in. at the base; one weighs $13\frac{1}{4}$ oz., and the other 14 oz. avoird. They have four Hall marks each—(1) RI; (2) f, the London date letter for 1781; (3) lion; (4) leap. cr.; and the inscription—"The gift of Elizabeth Watson, spinster, to the Church of Ryhall, 1781," round the rim.

The flagon is 13 in. in height, the diameter of the mouth is $4\frac{1}{4}$ in., of the base $6\frac{3}{4}$ in., of the broadest part $6\frac{3}{4}$ in., and the weight 52 oz. avoird. There are four Hall marks—(1) TW; (2) lion; (3) leap.; (4) f, the London date letter for 1781; and the inscription—"The gift of Elizabeth Watson to the Church of Ryhall, 1781," round the underside of the base.

TICKENCOTE.—St. Peter.

The plate here consists of a cup, two patens, and flagon.

The cup (Plate XIV.) is 8 in. in height; the diameters of the mouth of the bowl and of the foot are $3\frac{1}{2}$ in.; the depth of the bowl is 4 in., and it weighs 7.9 oz. There are four Hall marks (1) Lombardic K, in a plain pointed shield, the London date letter for 1607; (2) lion; (3) leap. cr.; (4) looks like part of a V, but almost illegible. It is gracefully proportioned, with straight sides;

three bands of horizontal lines and diagonals intermediate, fleur de lys above and below the bands placed alternately; round the cup, between the first and second bands, is inscribed, "TICKENCOTE IN THE COVNTIE OF RVTLAND;" underneath the bottom of the base is, "TOW P^{re} GIVEN BY IOHN WINGFIELD AND M^{rs} GARRETT HIS WIFE ANNO 1608. The arms are those of the Wingfields. *Argent* on a bend *gules*, cotised *sable*, three pairs of wings conjoined of the field.

The first paten (Plate XIV.) which fits the cup as a cover is $1\frac{1}{2}$ in. in height; it weighs 3 oz. 3 dwt. It is ornamented as the cup.

The other paten is quite plain, 8 in. in diameter, weighs 8 oz $2\frac{2}{3}$ dis. On the underside is inscribed, "The gift of John Wingfield, Esq., and Eliz. his wife to ye parish Church of Tickencote, in ye County of Rutland, on ye 25th day of December, 1712."

The flagon is $9\frac{1}{2}$ in. in height; the diameter of the top is $3\frac{1}{2}$; of the base $4\frac{1}{2}$; and the weight 28 oz. There are four Hall marks (1) R, the London date letter for 1712; (2) Brit.; (3) lion; (4) ? WA. It is a plain tankard with handle, lid, and thumbpiece. It bears the inscription on the belly, the same as on the paten described above.

John Wingfield was the first of the name who owned Tickencote Manor and advowson. He was the second son of Robert Wingfield, Esq., of Upton, county Northampton, by Elizabeth, daughter of Richard Cecil, Esq., and sister of William Cecil, Baron of Burleigh. His wife was Elizabeth, daughter and heiress of Margaret, wife of Paul Gresham, Esq., and Lady of the Manor of Tickencote. His son and heir, Sir Edward Maria Wingfield, was baptized September, 1608 (had this event anything to do with the gift of the cup to the church?).

This John Wingfield was great-great-grandson of the donor of the cup, and Dorothy, daughter of Sir Thomas Mackworth, of Norman-ton. Elizabeth, his wife, was daughter and co-heiress of Sir John Oldfield, of Spalding, county Lincoln.

TINWELL.—All Saints.

The plate here consists of a cup, two patens, a flagon, and two pewter plates.

The cup is 8 in. in height, the diameter of the mouth of the bowl and of the foot are 5 in., and the depth of the bowl is $4\frac{1}{2}$ in.; it weighs 32 oz. avoird. There are four Hall marks—(1) o (?) the London date letter for 1809; (2) lion; (3) leopard; (4) ? some animal or bird. It is quite plain, like an ordinary goblet. It was regilded about fifty years ago.

The paten, which bears the same Hall marks as the cup, is 3 in. in height, the diameter of the top is 6 in., and of the foot 3 in. It was presented by the Rev. Charles Arnold, M.A., Hon. Canon of Peterborough.


The other paten is one foot in height; the diameter of the top is 8 in., and of the foot 6 in. It is quite modern of base metal; and circular in form, with irregular edges ornamented with leaves and flowers in relief; the bottom is ornamented with a fancy pattern.

The flagon is 9 in. in height; the diameter of the top is 4 in., of the base is 5 in.; it weighs $32\frac{1}{2}$ oz. avoird. It has the following marks in old English:—J D & S. E P It is of base metal. On it, within a glory, is I H S. ⁵² It was presented to the parish by the Rev. John Escourtgale, formerly curate of Tinwell, in 1869. The two pewter plates are 9 in. in diameter.

TIXOVER.—St. Mary Magdalen.

The plate consists of a cup and paten.

The cup is $4\frac{3}{8}$ in. in height, the diameter of the mouth of the bowl is 3 in., of the foot $2\frac{1}{4}$ in., and the depth of the bowl $2\frac{3}{8}$ in. There are four Hall marks—(1) P, the London date letter for 1770; (2) leop. cr.; (3) lion; (4) I x M, the initials of the maker, Jacob Marshe, Ent^d 1744. *Old English Plate*, 347.

The paten is $1\frac{1}{4}$ in. in height, the diameter of the top is $5\frac{1}{8}$ in., and of the base $2\frac{1}{4}$ in. There are four Hall marks—(1) , the London date letter for 1767; (2) lion; (3) cr. leop.; (4) T R.

WHITWELL.—St. Michael.

The plate here consists of a cup and cover and a paten.

The cup is 6 in. in height, the diameter of the mouth of the bowl is 3 in., of the foot $2\frac{1}{2}$ in., the depth of the bowl is $3\frac{3}{8}$ in., and the weight $5\frac{1}{2}$ oz. There are four Hall marks—(1) fleur-de-lis in shaped shield, *Old English Plate*, p. 309; (2) leop. cr.; (3) lion; (4) n, in pointed shield, the London date letter for 1570.

The cover is $\frac{3}{8}$ of an in. in height, diameter of the top $2\frac{1}{4}$ in., of the foot $1\frac{1}{4}$ in., and the weight 2 oz.

The paten is 6 in. in height, the diameter of the top is $2\frac{1}{4}$ in., and of the foot $1\frac{1}{4}$ in., and the weight $6\frac{1}{2}$ oz. There are four Hall marks—(1) lion; (2) Brit.; (3) WB; (4) C, the London date letter for 1718. The lion is also stamped on the outside of the foot. In the centre is engraved this coat of arms:—



Query: ARMS OF NORTH, EARLS OF GUILDFORD.

(To be continued.)

Recent Roman Discoveries in Britain.

BY W. THOMPSON WATKIN.

THE discoveries of Roman remains in Britain, though more or less taking place almost every day, are like all sublunary things, liable to variation. Sometimes they come upon us with a rush, at others we have long to wait for them. Their course recently has been of a moderate character, as far as reported.

Perhaps that which has been most extensively noticed was the finding of a leaden coffin at Plumstead, Kent, about 30 yards from the main road leading from that place to Bexley Heath, during excavations for the foundations of some new houses, at a place called "King's Highway." It was found at 2 ft. 8 in. from the surface, was 6 ft. long, 14 in. wide, 1 ft. deep, and of uniform width from one end to the other. The lead of which it was composed was $\frac{3}{8}$ of an inch in thickness, cast plates, and the lid was not soldered down, but lapped over the coffin about 1 $\frac{1}{2}$ in. all round. There were no signs of any inscription, but a cross saltire within a square border was scratched upon it. By the direction of the local police inspector (Newman) the coffin, which contained the skeleton of a young female 25 to 30 years of age, was taken to the mortuary at Plumstead Churchyard. The owner of the land in which the coffin was found presented it to the Maidstone museum, and the skeleton within to a local surgeon. But on attempting to remove them, opposition was offered by the vicar (a Mr. M'Allister) who, asserting that it was his duty to give the corpse (!) decent burial, refused to give permission for the removal of either, and insisted on their re-interment in the churchyard. This I believe has been carried out. No articles were found in the coffin, but as urns and bones have since been found in the immediate neighbourhood, the spot was no doubt a Roman cemetery.

At Farmborough, in Somerset, another Roman interment in a leaden coffin has occurred. It was found by a man ploughing, in October last, and was formed, like the Plumstead example, of cast plates. It was enclosed in a stone sarcophagus, lying N. and S. Neither sarcophagus nor coffin bore any inscription, and were perfectly plain.

At Bainesse, near Catterick (Yorkshire), the foundations of Roman walls, fragments of pottery, a *denarius* of Vespasian, two bronze coins of later date, and a very perfect and beautiful bronze balance (steelyard type), have just been found in excavating for a sunk fence round a garden. The balance has three suspending hooks, and gradations on three sides of the bar. The counterpoise has disappeared. The site was probably a villa belonging to some one in authority at Catterick, the *Cataractonium* of the Itinerary and Ptolemy.

For some years occasional discoveries of Roman remains have been made at Poole's Cavern, Buxton, and on the 8th January these

were added to by the finding of a bronze *armilla* (bracelet), a fragment of Samian ware and Roman black pottery, mixed with charcoal, human bones, and teeth of the wild boar. The find is interesting, as showing that the cavern was a place of refuge in Roman times.

Brayley and Britton, in their "History of Surrey," state that numerous Roman flue tiles and roofing tiles, one of which bore an inscription, were found during repairs at Ashstead Church. They considered it as built partly from the ruins of a Roman villa. A Roman road has since been traced by the side of Ashstead Park, in which the church stands, and in November last workmen found three human skeletons by the Roman road-side, buried some 12 or 14 in. beneath the surface, probably the remains of some of the occupants of the villa, the Roman interments being (except in the case of private cemeteries) generally by the road-side.

At Lincoln, in January, there was discovered the southern portion of the portico of a large Roman building in Bailgate; the eastern and northern portions of which were discovered in 1879. The workmen first came upon

"The base of a double column at the south-east corner," which "differs from that at the north-east corner," in the respect "that the line of axis of the two conjoined columns is varied in direction, viz., at the north-east corner the axis is east and west, and at the south-east corner the axis line is north and south. The conjoint columns at the south-east corner appear to be fixed together in precisely the same manner as those at the north-east corner, viz., by hollowing out and cutting away so much of one column as to allow of the other fitting very closely into it. Several of the mouldings of the bases are very perfect in section, and every care is being taken to preserve them from injury."

We can hardly yet pronounce decisively upon the nature of this large building, but further discoveries are certain eventually to be made, which will give us the clue.

Whilst restoring the church of Cliburn, in Westmoreland, there have been found, built into the edifice, two Roman inscriptions, both fragmentary. Of the first enough remains to show that it commemorates the restoration of a bath, by the soldiers of two *alae* (at least), viz., the *Ala Petriana*, and the *Ala Sebusiana*, the latter being the second *ala* of the Gauls, which at one time garrisoned Lancaster. Unfortunately, the stone does not enable us to gain any further information of the station *Petriana*, the site of which has not yet been finally determined, though I have a strong suspicion, as frequently expressed in the *Archæological Journal* and elsewhere, that it was at Hexham. The second stone is the left-hand (proper) half of a noble Roman altar, 4 ft. 3½ in. high, but the inscription has been so much erased that with the exception of the word DEDIT near the close of the inscription, and a stray letter here and there, nothing is legible. These inscriptions probably came from the large station at Kirkby Thore, which is only two miles distant to the east, and which from tombstones and inscriptions found there we know was garrisoned by cavalry.

At the station of Birrens (*Blatum Bulgium*), in Dumfries-shire, there has been recently found, so Mr. Robert Blair informs me, a small altar, only 10½ inches high, inscribed :—

FORT V
NAE. VO
TVM.

i.e., Fortunæ. Votum. "To Fortune. A vow." No dedicator's name appears, and as the altar is probably a "household" one, it was given in fulfilment of a vow by the owner of the domicile to which it belonged. A fragment of an inscribed slab, bearing however only a few letters, has been found at the same place.

Fragments of a tessellated pavement, which does not however appear to have been of a very ornamental pattern, have also been recently found beneath the site of the church of St. Matthew, Friday Street, in the city of London, taken down a few years since.

The last discovery to be named is virtually the extension of one made one hundred and sixty years since, and before describing it, a reproduction of the original account of the first discovery (hitherto inedited) seems necessary. In an old "Register Book" of the Society of Antiquaries, under the date of February 12th, 1735-6, the following communication is ordered "to be registered."

"SOME ACCOUNT OF A ROMAN TESSELLATED PAVEMENT AT WELL, FOUR MILES SOUTH EAST OF BEDALL IN HANGWEST WAPENTAKE IN THE NORTH RIDING OF YORKSHIRE.

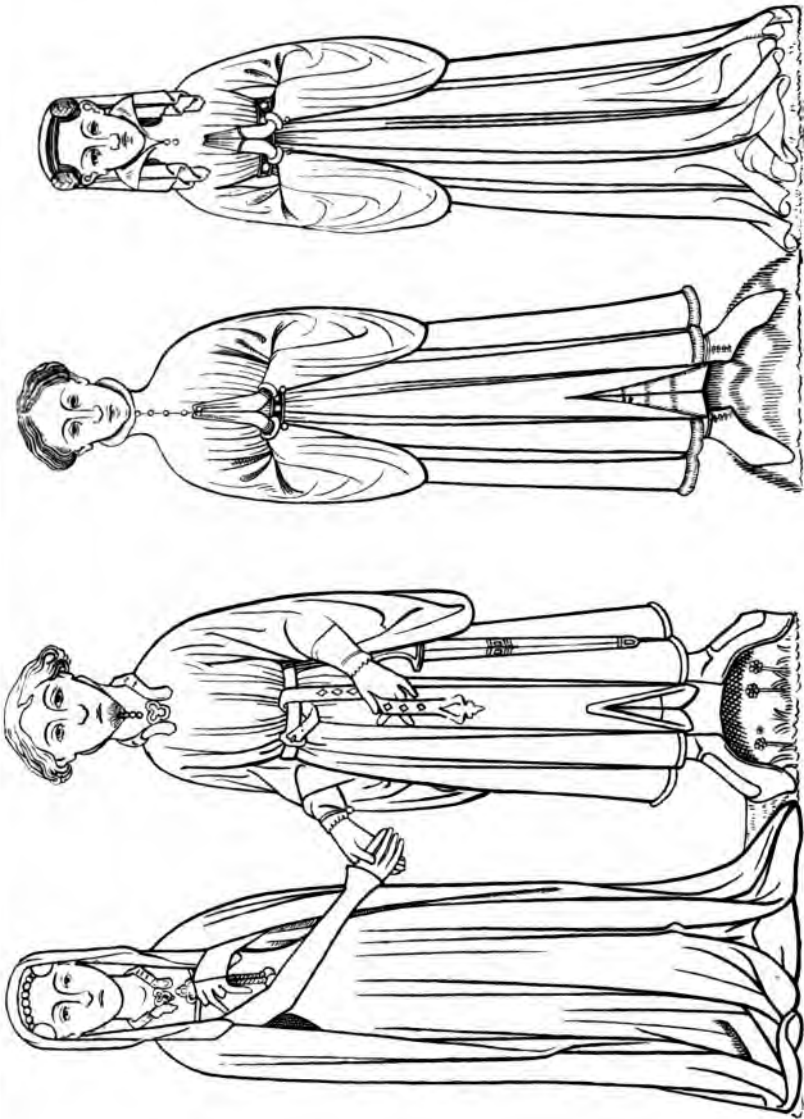
"Communicated by Samuel Lethieullier.

"Feb. 12 173⁸."

"This pavement was discovered in March 1725/6; it lay on the head of a bank or breast which keeps up a head of water to turn an overshot mill. It was about 3 feet under the surface and covered with a white plaister full an inch thick which was no doubt intended to preserve it. This plaister being removed, the tesserae appeared, firm and compact, and their colours as fresh as if new laid. How far it extended in length the person who took the drawing would not absolutely determine, having time to open only a small piece of it, but he imagines it run the whole length of the bank which was about 8 yards, its breadth where it was opened was only one yard, the rest probably dug away when the milldam was made; just above this pavement a beautiful spring gushes out, the quantity of water is sufficient immediately to turn the mill below it.

"At less than 20 yards distant from the forementioned pavement, at the foot of a small descent, about 2 feet under the surface, several small squares of different coloured marbles have been dug up, and are still frequently turned up, by the plough. It's apprehended these formed another pavement. Great quantities of old dried oyster shells are dug up at both places, this is the more remarkable as I particularly observed the same thing both at the pavement which was discovered in Lord Tilney's park at Wanstead in Essex and at that in Mr. Popham's park at Littlecoat in Wiltshire. I can hear of no coins found near this place: only they have a report that a labouring man found a great deal of gold there, not long before this pavement was discovered: it is certain that his circumstances mended on a sudden, but he has kept the secret to himself. Roman coins have been found in other parts of the village, and I am informed there are visible remains of antiquity, both in and near the place. The Roman road going from Isaurium to Cataractonium, passes near Well, leaving it a little to the west, and another branch going due west passes either through or very near it. The estate where this pavement was found did belong to Charles Cecil Esq of Snape Hall and is now the Earl of Exeter's.

"The person who took the drawing was again at Well in 1725, when he found the whole pavement dug up, and destroyed so that nothing of it is now to be seen."



JOHN & JOAN URBAN, SOUTHFLEET, KENT. (1420)

T & ADE DE HAITFIELD, OWSTON, YORKS. (1409)

I have given the extract, despite its faulty orthography, *verbatim*. Gough mentions this pavement in his *Camden*, but gives the date erroneously as 1763, whilst Lethieullier died in 1760. It has often since been mentioned in topographical works on Yorkshire, and I suspect some portion of it was opened again in 1859, for in *Murray's Handbook for Yorkshire*, p. 315, when the church at Well is under description, it is said :—

“ On the floor adjoining (the tomb of Lord Latimer) is laid a square with border of tessellated pavement from a Roman villa discovered here in 1859, the rest of the villa remains under the sward untouched.”

But at the close of last year (1886) further excavations were made at Well, the property being owned by Sir F. Millbank, and the first results were to lay bare a chamber about 15 feet square, with a perfect, but plain, tessellated pavement. Plastered walls about one foot high remained all round, and a large rounded fillet of red cement, as hard as when made, fills the angle between the floor and the wall all round. The presence of an outlet pipe and drain, the absence of any doorway, and the watertight arrangement effected by the cement, seem to indicate that the chamber was a bath. No hypocaust has yet been found, but from the presence of round tiles, such as the pillars of hypocausts are frequently built of, in the soil around, it is thought that one will eventually be found. Other rooms are being laid bare. I have taken the account of these excavations from the last part of the *Journal of the British Archaeological Association*.

On some Brasses illustrating Civilian and Female Dress.

BY RANDALL DAVIES.

THE four brasses here engraved are chosen on two accounts. They are not remarkable ones, but they are some of the few that have never been engraved before, and they are very fairly representative of the periods to which they belong.

The engravings are from photographs of my rubbings, taken by Dr. Royston Fairbank, one of the local secretaries of the Yorkshire Archæological Society, to whom I am also indebted for the rubbing of the brass at Owston, Yorkshire.

This is the oldest of these four, and commemorates Robert de Haitfield and Ade his wife (Plate XV.). She died in 1409, at which date the brass was probably engraved. Robert died in 1417. There is an inscription at the feet in French.

This differs in one or two respects from the conventional brass of the period, although it gains rather than loses by the departure. The arrangement of the hands is much more easy and simple than most of the examples we have, though they are few, of the kind. The wife is on the dexter side, which is the exception rather than the rule.

I have heard that this signifies that she is an heiress, though I believe the suggestion is as frivolous as that the position of the pulpit on the north or south side of a church depends on whether it is a vicarage or rectory.

Again, there are several points in the dress that render these figures interesting:—the collars of SS., both fastened by a trefoil, but without any pendent badge; the anelace, suspended on the left side by a lace from the girdle to the pommel; and the frilled sleeves of the husband. Altogether it is an interesting, though not a fine example.

The second is of the same character, though of a little later date. It is that of John Urban, Esq., and Joan his wife, 1420, at Southfleet, Kent. (Plate XV.) The figures are slightly larger than those at Owston, being about two and a half feet in length. There was formerly a cross between them, but it is now lost. Conventionality is here rigidly observed, though there are some peculiarities in dress. The lady's collar resembles that at Spilsby, Lincolnshire, but altogether the figures are very like those at Beddington, Surrey, of Nicholas Carew and his wife, 1432, and seem to have been engraved somewhat later than the date assigned to them.

A fee, by the way, of 6d. is charged for rubbing at Southfleet. This is not at all unreasonable, as there are two other very good brasses in the church, and besides that it is very convenient for Londoners, so that, as at Cobham, the attendants have a good many calls on their time. But at Sawbridgeworth, Herts., after walking ten miles to get there, I was told that I had to pay 5s. before rubbing any of the brasses. I don't think this is at all fair.

The third figure is from West Peckham, Kent. It is about a foot and a half in length, and is to the memory of Elizabeth, wife of William Culpeper. (Plate XVI.) He died in 1417, but the date of Elizabeth's death is left unfinished on the inscription, being only cut as far as MCCCCLX—.

This would lead us to suppose that the brass was executed *before* 1470, or a second X would have been cut.

The costume—especially the head-dress—resembles that in the brasses of William Cheyne's two wives at Blickling, Norfolk, 1482, or that of Lady Say, Broxbourne, Herts., 1470. Anyhow there is no other instance of this "butterfly" head-dress before 1470—at all events not in profile. There is one instance at Latton, Herts., 1465, but it is hardly the same thing, and is a front view. The "butterfly" head dress had always to be depicted sideways, so as to display its beauties to their full extent. We must, then, assign to this example the date 1469.

Haines makes no mention of it at all, but it is noted in the *Antiquary*, February, 1882, page 88, by Mr. Herbert P. Horne, to whom I am indebted both for the information and the rubbing from which the engraving is taken.

The last is Anne, wife of Thos. Thompson, in Bearden church, near Bishop Stortford, in Essex, 1607. (Plate XVI.) The two figures, together with those of nine sons and four daughters, used formerly to



ELIZABETH CULPEPER. (c.1489)
WEST PECKHAM, KENT.



ANNE THOMPSON. (1607.)
BEARDEN, ESSEX.

be on tomb in the north transept, but are now within the altar rails. The lady bears so close a resemblance, in the treatment of the dress and of the feet, to that of Aphra Hawkins, 1605, at Fordwich, Kent, figured by Haines, that we may well suppose they were executed by the same artist. In the handsome "forepart" we have a good specimen of some of the "fegory" materials so often alluded to in inventories and wills of the time.

It is interesting to me that at Bearden I met the late Rev. H. Addington. He came over from Henlow to rub this brass, which, he told me, was as far as he knew, the only one in England that he had not already rubbed. It was only a few weeks afterwards that I heard of his death.

On the Discovery of Skeletons at Overton Hall, Ashover.

BY REV. CHARLES KERRY.

DURING the course of the extension of the lawn on the south east side of Overton Hall, in the beginning of the month of February, 1887, and whilst digging out the ground for the foundation of a new boundary wall, the workmen came upon several human skeletons about fifteen inches beneath the surface: four of them lay with their feet to the east, and one with its head to the south.

The site of these interments is marked by an angle in the new wall on the rising ground a little above the gateway. Measuring from this angle, the first skeleton lay exactly four feet to the south-west, the wall line crossing the breast. Again, at a distance of seven feet six inches from the last, and to the south-west of it, lay two skeletons, one apparently placed on the top of the other; their heads lying over the feet of a fourth skeleton, whose grave was coincident with the foundation line, the three former lying with their feet to the east and the latter with its head to the south-west.

Close by the head of the last, and exactly five feet from the double interment, were found the feet of a fifth skeleton, lying with its head to the west, entirely within the new enclosure. The bones of this last were taken up by myself, after the soil had been most carefully removed to show the form of its deposition.

In the first place it would seem to have been buried in too short a grave, the head lying forward over the breast, and, singularly enough, turned quite round, the back part of the skull appearing uppermost, whilst beneath it, over the left shoulder, the lower jaw projected at an angle of about 45° from the head line.

The body appeared to have been buried on its left side, because the right lower arm crossed the pelvis and the two hands were in contact below the left hip. This mode of interment will probably account for the position of the head, the remainder of the body having been forced on its back by the weight of the soil at the filling

in of the grave. The lower part of the spine was curved upwards, as though by a clod of earth beneath it. The extreme length of the thigh-bone was exactly sixteen inches, and the circumference of the skull twenty-two inches and-a-quarter.

The bones may be said to be almost in the last stage of decay, for it was hardly possible to raise one from its bed without a fracture. Happily the teeth were in an excellent state of preservation, and there did not seem to have been one missing in the jaws I examined. They were all sound and without any signs of decay, but the molars were worn down almost level with the gums: the top surfaces were quite flat, but the margins rounded off as if with some small lateral movement in mastication. It is from this condition of the molars that we are able to form an estimate of the approximate age of interment. The very same features are always observable in the teeth of the pre-historic occupants of the earlier tumuli in this country: and they afford unmistakable evidence of the rough and gritty nature of the food they were driven at times to use. The old handmills, as late as the period of Roman occupation, were mostly composed of friable gritstone, much of which must have mingled with the flour in the act of grinding, and as roots formed no inconsiderable article of food in those early times, the worn condition of the teeth may easily be accounted for: in fact they are a certain indication of a stage of civilization very far removed from the present.

Beneath the skeleton which I exhumed were found fragments of sparkling grey, as well as of white lead ore, and this undoubtedly helps us to the true solution of these isolated interments. They are obviously the bodies of lead workers who toiled on the Overton Hills during the Roman occupation of this country, and this plot appears to be one of those cemeteries referred to in the first volume of Glover's *History of Derbyshire* (p. 71), where he writes:—"In the neighbourhood of the mines are to be traced the remains of Roman Stations, houses, and *burial places*."

Gleanings from Close Rolls of Henry III.

BY JUSTIN SIMPSON.

(Continued from page 49.)

Apl. 11 (Windsor). The King commands Hugh, son of Reynor de Stamford, to have 3 good blankets (*blaunchettas*) and 3 good haubergets (*haubergettass*) made and dyed without delay. Similar command to Walter and Henry de Tikincot, of Stamford, and also to Robert, son of Richd. de Northampton, for 4 blankets. On the 16th the King grants to the Dean and Chapter of St. Mary, Lincoln, timber in Baunefeld wood for the works of their church at Lincoln. Also same day (at Windsor) the King assents to the election of R. Grosseteste (Archd. of Leicester) as Bishop of Lincoln, and commands J(oceline), Bp. of Bath, to give him seisin of lands, and similar command to Ralph de Warevill and John de Burgo; also J.,

Bishop of Bath, is commanded to come to the King to deliver to him the castles of Lafford, Newark, and Bauneberg, to be delivered to the said elect of Lincoln.

Apr 19 (Westminster). The Sheriff of co. Linc. has the royal command to cause the liberties contained in the King's charter to the Abbot and Canons of Topholme to be observed. [This abbey of Premonstratension Canons was founded temp. H. 2 by two brothers, Alan and Gilbert de Nevil, and dedicated to the Blessed Virgin, say Dugdale and Tanner; Leland, however, say the first founder was "Ranulphus de Neville, D. de Raby" (*Collect. Vol I., p. 92*).]

May 10 (Canterbury). Bailiffs of Boston are commanded to arrest all merchandise found in their port belonging to merchants of Normandy, as merchants of Boston and other places have been arrested, with their merchandise, and imprisoned by the Bailiffs of the King of France. On the 14th, the King (at Westminster) commands the Bp. of Lincoln and others to arrest all merchandise belonging to merchants in France in their town, as merchandise (English) had been arrested in parts of Anjou by the bailiffs of the King of France. The same day the King granted to R., elect of Lincoln, 10 Bucks in Rockingham forest against the feast of his consecration, also, same day, the Sheriff of co. Lincoln commanded to prohibit the market which Grace, widow of Br. de Insula, has set up at Scaleby from being held (another writ dated 4 Aug. following) to the detriment of the Bp. of Lincoln's market at Linc.

William, son of Jordan, attorney of Matilda his wife, *v.* Alice, dau. of Matilda, concerning land in Boby, Linc.

May 18 (Westminster). Sheriff of Lincs. is commanded not to annoy the tenants of the Honor of Richmond contrary to their liberties, and to restore to Alex. Bacun, to whom the King has committed the custody of the Honor, 50s. which he took from the soke of Geyton. The King also gave to the Constable of Rockingham Castle (Willm. de Ral.), 6 oaks in the forest to repair the bridge of the castle.

June 8 (Windsor). The king granted the 100 solidates of land in Waltham (Lincs.) which he had formerly granted to John de Dinar to the brethren of Ospring hospital.

July . . . Pardon of £96 13s. 4d. to H(ugh Wallis, Archd. of Wells,) late Bp. of Lincoln, of the fine for being quit of sending knights into Wales in the war between the King and R., Earl Mareschall.

July 8 (Westminster). The King granted 25 oaks in the forest of Clive and elsewhere to Nicholas de Nevill for the fabric of the tower of his church at Falmeresham, (? Felmersham, Norf.)

July 7 (Westminster). Sheriff of co. Lincs. is ordered by the King to cause a perambulation to be made between the Abbot of Burgh's (Peterboro') land in Turleby and the land of Hugh Wak in Brunne (Bourn).

In Aug. following is recorded the appointment of Roger de Nevill and Richard, son of Umphrey, as attorneys to the Abbot.

(*To be continued.*)

Quarterly Notes on Archaeological Progress and Development.

DURING the past three months the adventures of a ROMAN LEADEN COFFIN, found in Kent, have attracted much attention, and created no little amusement. London "dailies" and Kentish local prints have inserted many letters and short articles respecting the matter. Even *The Guardian* and the *Law Journal* have dealt at large with the subject. Probably the ancient Roman in life never made so great a stir in the world as the remains have now done. The coffin was found at East Wickham, near Woolwich, on the land of Mr. W. G. Dawson, whose men dug it up intact. From its perfect state of preservation its great antiquity was not at once understood, and it was sent into Plumstead to be deposited in the mortuary there until the coroner could summon a jury to hold an inquest upon the body within the coffin! Meanwhile Mr. Dawson sent to the local secretary of the Kent Archaeological Society, Mr. F. C. J. Spurrell, of Belvedere, asking him to examine the coffin. He at once recognised it as an ancient Roman coffin, 6 feet long, by 15 inches wide, and 15 inches deep. The common beaded moulding surrounded the lid, but at the head there was incised, apparently with a knife, a saltire within an oblong or square. This has been misnamed a Christian cross. The coroner having relinquished his idea of holding an inquest, Mr. Dawson offered the leaden coffin to Mr. Spurrell for the Kent Archaeological Society's Museum, but meanwhile the Rev. J. McAllister, vicar of Plumstead, insisted upon burying it in consecrated ground. Nothing would deter the reverend gentleman from his purpose; so, in an unknown spot of the Plumstead burial ground, lies buried the coffin which was found in the parish of East Wickham, upon the private property of Mr. Dawson, who gave the coffin to the Kent Society's Museum, through the local secretary, Mr. Spurrell. Appeal was made to the Bishop, whose legal advisers state that a Faculty may be sued out in the Rochester Chancellor's Court for exhuming the coffin, or the Home Office may be moved in the matter. It is, however, not thought worth while to put the lawyers to work upon the business. The Society of Antiquaries discussed the matter in February, and it is expected that *The Graphic* may give a sketch of the coffin, as the drawings were taken to that paper's office from Burlington House by Mr. Geo. Payne, F.S.A.



DURING the month of February another "DENE-LIDE," or ancient well-like sinking through the chalk was discovered on Frindsbury Hill, near Rochester, in the brickfield of Mr. Richard West. The shaft descends about 52 feet below the original level of the soil. At that depth the lateral workings through the chalk commence; on the bottom are quantities of small bones, skulls of goats, and smaller creatures. In the sides of the shaft, holes were found, by which one of the workmen easily ascended the entire height from the bottom to the top. These holes are small at the bottom, and form a sort of ladder, but towards the top, as the shaft widens, the holes become much deeper, so as to admit the entire fore-arm of a climber. This adjunct of the shaft is not common in the many dene-lides already known on the Kentish banks of the Thames and Medway.



IN Frindsbury parish there is a fragment of a good old red brick mansion called QUARRY HOUSE, which has been engraved in *The Builder*. The date of the house was much disputed. Some architects attributed it to the reign of Henry VIII., others to that of Elizabeth, but in the sixteenth volume of *Archæologia Cantiana*, Canon Scott Robertson asserted that it was rather Jacobean than Elizabethan. During the past three months Mr. A. A. Arnold, of Rochester Precinct, has discovered the ancient rent rolls and surveys of the estate on which this house stands. From these, which he will print in the next volume of *Archæologia Cantiana*, it is made evident that the Quarry House was built by Thomas Thompson; gent., between 1616 and 1622.



AMONGST other subjects of archæological interest from KENT, it may be mentioned that at Milton, near Sittingbourne, two well preserved coins have recently been found. The oldest is one issued by Charles the Bold, of Burgundy; the other is an interesting and rare specimen of the money of Alsace and Lorraine, dated 1601. It was issued by the Cardinal of Loraine, Landgrave of Alsace, whose effigy is well figured.

A picturesque old Kentish Manor House, with many gables, will shortly disappear from the suburbs of Maidstone. It is that of Great Buckland, which is far too dilapidated to admit of its being repaired by its present owner, Mr. Balston.

The Kent Archæological Society's Annual Meeting is to be held at Tonbridge in July, when excursions will be made to Goudhurst, Horsmonden, and that neighbourhood.



THE DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY held their Annual Meeting last February, Lord Waterpark in the chair. After the report was adopted and the formal business for the year transacted, papers were read by Rev. Charles Kerry, on a Babington Tomb, at Ashover, with a palimpsest brass, and by Mr. R. C. Hope, F.S.A., on Holy Wells. The Society has now issued its ninth volume of transactions, which is of its usual diversified and strictly local character, and profusely illustrated. The chief papers are a continuation of the calendar of Derbyshire Fines, notes on Old Lead Work, some account of Old English Earthenware recently found in Derbyshire, and a very full account of the recent important and varied discoveries on the site of the Norman Castle of Duffield.



AS supplying another link in the chain of evidence as "to the surname of BRUSHFIELD" (*Reliquary*, XXVI., 121—128), allow me, says Dr. Brushfield, to call attention to the following entry in Yeatman's *Feudal History of the County of Derby*, section 2 of vol. 1, recently published:—"Thomas Brighttrychfeld, of Brimington, yeoman, 13s. 4d., Eyam." (p. 500.) (In the index it appears as "Brittrychfeld.") This is a transcript from an inquisition taken at Ashbourne (one of seven in the County of Derby), for the purpose of ascertaining the subsidy from the knight's fees for the defence of the realm. Writ dated 12th April, 9 H. VI. (1431.)



IT is a pleasure to note here the successful accomplishment of the really careful restoration (or to use Mr. Newton Mant's term, "reparation") of an old parish church. The picturesque CHURCH OF CLAINES, near Worcester, has been in the hands of Mr. Aston Webb for some little time, and was re-opened last February. It had been exposed to the most ruthless vandalism somewhat less than a century ago, when among other enormities, a fine 15th century screen was cut up for the purpose of making platforms for new galleries. In the course of the recent alterations, a number of 15th century tiles were disinterred, and these have been used to partly face one of the walls. The tiles bear the arms of Spencer, Beauchamp, Clare, St. John, Talbot, and the Abbey of Gloucester, and are very similar to some in Tewkesbury Abbey. On the flat plaster being removed, the old trussed roof of the nave was found to be in a good state, and has been retained. The tomb of John Porter, "which was a lawyer," dated 1577, has been re-instated in the south chancel aisle, from which it was removed to the outside of the church some fifty years ago. It has a finely sculptured recumbent figure, showing with much minuteness the civilian costume of the period. A Norman chapel was erected here about 1100, and it sufficed for the population until the first half of the 15th century, when a larger church took its place. Claines was a chapelry of St. Helen's, Worcester, until 1218, when it was first constituted an independent parish. Since that date, owing to the expansion of the city of Worcester, Claines has become the parent of four other parishes, and in part of a fifth. When the church was built in the 15th century, the masonry of the old Norman chapel was used in the foundations, and amongst the most interesting of the recent discoveries were some of the fragments of the first building, consisting of parts of a pillar with its base and capital, and of well preserved and characteristic mouldings of a Norman doorway. These remains have been placed in a niche in the tower. The vicar, the Rev. A. S. Porter, F.S.A., it to be congratulated on the successful accomplishment of this necessary work.

THE printing for the Cumberland and Westmoreland Archæological Society of John Denton's MS. "HISTORY OF CUMBERLAND" is very nearly completed, but it will not yet be issued to the members. The editor has had no less than nine different copies to collate, including the beautiful one from Scaleby Castle, known as "The Gilpin-Denton MS.;" another (the property of the editor) known as "The Milbourne-Denton MS.;" one lent by Queen's College, Oxford; another by the Society of Antiquaries of London; one in possession of the Dean and Chapter of Carlisle; one belonging to Mr. Browne, of Tallentire, in the handwriting of Relph, the Cumberland poet, etc. The editor has been unable to find anywhere the original MS., which was written in 1610, though some of those mentioned above are copies or editions made in the 17th century. The original MS. has been edited in manuscript by several people, notably in 1687, by Dr. Todd, Prebendary of Carlisle, whose additions reveal him to us as a sound Protestant, mitigated by a weakness for good drink; this is the copy at Queen's, Oxford. In the same year, 1687, it was edited by Mr. Gilpin, of Scaleby Castle, the Recorder of Carlisle, and the friend of Bishop Gibson, Horsley, Thoresby, and other eminent antiquaries of his day; this copy is still at Scaleby Castle, beautifully written, and illustrated with near 200 local coats of arms. Another edition was written in 1749 by Milbourne, the scholarly Recorder of Carlisle, and one of the earliest contributors to *Archæologia*. In 1755 he wrote an account of Wetherall Cells, near Carlisle, for the Society of Antiquaries, which is printed in the first volume of *Archæologia*. By the way, his library must have been recently dispersed; a youthful but astute collector lately picked up in Carlisle bookshops several genuine Elzevirs, with Mr. Recorder Milbourne's book plate and autograph in them. To return to the Denton MS., there is yet another edition, also by a Recorder of Carlisle, Mr. Recorder Thomas Denton, whose portrait is in the Town Hall of Carlisle; but no copy of it can be found, or has been seen for many years. Bishop Lyttelton, President of the Society of Antiquaries of London, seems to have collated his copy with the Dean and Chapter one, and to have then given it to the Society of Antiquaries.



Apropos of manuscripts relating to Cumberland, has any one a copy of TODD'S HISTORY OF THE DIOCESE OF CARLISLE? The Dean and Chapter and other people have copies of his *Notitia* on the Cathedral, etc., and copies of his History of the City of Carlisle exist, but his history of the diocese cannot be found. An immense mass of Todd's papers exist in a castle in Scotland, including ('tis believed) his historical writings, and much that relates to the Fletcher and Vane families; but the castle is enchanted, and guarded by dragons in the shape of law officers, who sternly repel presuming archæologists. Years ago the privilege of a search among these papers was offered to an eminent scholar and historian, but he died shortly afterwards; and since then, though great influence has been brought to bear, the dragons only reply, *Non possumus*. Should any of our readers possess a copy of this work, or know of the whereabouts of one, it is hoped that information will be sent to Mr. R. S. Ferguson, F.S.A., of Carlisle.



MESSRS. Woodall, Minshall, and Thomas, of Wrexham, are about very shortly to publish by subscription a HISTORY OF THE PARISH CHURCH OF WREXHAM. The author is Mr. A. Neobard Palmer, whose account of Ancient Tenures of Land in the Marshes of North Wales, has attained a well-deserved reputation. There was also an excellent and original paper from the same pen in the last issue of the *Archæologia Cambrensis*, on the Portionary Churches of Medieval North Wales, showing their tribal relations, and the sinecurism connected therewith, so that there is every promise of the history of this church being worthy of its importance.



THE Annual Meeting of THE ROYAL ARCHÆOLOGICAL INSTITUTE for the current year will be held at SALISBURY. The proceedings will be opened on Tuesday, August 2nd, by a reception in the Town Hall. Among the places to be visited will be Old Sarum, Stonehenge, Britford, Longford, Bradford-on-Avon, Scratchbury Camp, Rushmore, etc., etc. General Lane-Fox Pitt-Rivers has consented to preside at the Meeting. The next ordinary General Meeting of the

Institute will be held on Thursday, April 21st, when a paper will be read by Professor T. de Lacouperie on the "Nestorian Inscription" in Syriac and Chinese.



At the February ordinary general meeting of the Royal Archæological Institute—Earl Percy in the chair—Mr. Hartshorne read an interesting paper on BLYTH-BOROUGH CHURCH, Suffolk, and exhibited a large collection of diagrams, plans, and drawings in illustration thereof. At the March ordinary general meeting—J. T. Micklethwaite, Esq., V.P., in the chair—the Rev. Precentor Venables read a paper on the late discovery of the crypt of ST. HUGH'S APSE AT LINCOLN MINSTER, and exhibited a plan of the conjectured restoration. Mr. H. Sheppard Dale read a paper on GLASTONBURY ABBEY, and called attention to the injury being done by the ivy and vegetation that has been allowed to grow on the walls, and invited the Institute to use its influence with the proper authorities in order to prevent further dilapidation. In January last a large portion of the Galilee fell from the combined effects of ivy and frost.



At the last monthly meeting of the Newcastle Society of Antiquaries, the subject of a JUBILEE COINAGE was discussed, a copy of a letter written by Mr. C. Roach Smith, F.S.A., to the Prince of Wales being read, in which it was suggested that "the very trite, tame, and uninteresting reverses of the current coins be, for one year at least, removed, and their places supplied by designs having reference to the chief events of Her Majesty's reign." The following interesting remarks, in support of Mr. C. Roach Smith's suggestion, were made by Dr. Bruce:—"We are all of us familiar with the great variety which prevails in the reverses of the coins of ancient Rome. Each successive issue of medals bore upon its reverse some memorial of the chief event of the period. Has a lady of the court died, the funeral car appears; has an emperor or empress ascended to the skies, the eagle mounts upwards; has the empress brought forth a son, a figure of fecundity appears bearing a babe in her arms; to a victory won, Mars is represented in his might, and the country that he has conquered is named below; does universal peace prevail, the temple of Janus is represented with its gates closed. I am afraid to say how many coins represent the triumph of the Roman arms over Britain; at least thirty. One of them, a second brass coin of Antonius Pius, represents Britannia in a woful plight. She sits upon a rock (indicating the insular nature of the territory), her head droops, it is destitute of a helmet, her banner is lowered, her shield lies useless by her side. This coin was struck after the conquest of the Lowlands of Scotland and the construction of the wall between the Forth and the Clyde. It was widely circulated throughout the world, and is often met with in Britain itself. How different is it with us. On our gold coins we have year after year and reign after reign the arms of Great Britain and Ireland; our silver coins present us with the very unimportant words 'one shilling,' 'six-pence,' and 'three-pence;' whilst our copper coins have continued to exhibit to us, from the days of Charles II., I believe, a figure of Britannia taken with but slight alteration from a coin of the Roman Emperor Hadrian. What an opportunity is thus lost of instructing the millions of people who owe allegiance to Her Majesty, of attracting them to her person, of strengthening the bonds which unite Britain with her colonies, and of enabling us duly to estimate the privileges of our birthright. When Prince Albert died, the reverses of our coins should have commemorated the fact—it would have brought us into lively sympathy with our Queen, who was thus deprived of the chief solace of her life. When the Prince of Wales visited India and some of our other colonies, the fact should have been recorded upon our coinage by the chisel of some highly skilled artist; it would have strengthened the tie which binds us and our distant fellow subjects together; when the first message was brought with the speed of lightning across the bottom of the great Atlantic from the United States, a coin might with propriety have been struck, and it would have been eagerly sought after by our cousins on the other side."



IN connection with Somerset Archaeological and Natural History Society, a subordinate association has been formed, termed the SOMERSET RECORD SOCIETY, the object of which is to seek out, edit, and print such records as bear upon the history of the county, and will prove of value to local or county historians. The prospectus of this society can be obtained from the Rev. J. A. Bennett, South Cadbury Rectory, Bath.



THE publication of the third volume of the YORKSHIRE RECORD SERIES has now been arranged; it will be edited by Mr. John Lister, of Shibden Hall, and will consist of (a) the earliest known session rolls of the West Riding; (b) the proceedings in a dispute between the Council of the North and certain justices of the North and West Ridings; (c) abstract and copies of inquisitions post mortem relating to the Parish of Halifax, compiled by the late J. R. Walbran, F.S.A.



THE YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION held their twenty-second annual meeting at Leeds in February. We are glad to notice that the society is growing in numbers; it has now a total membership of upwards of 530. The thirty-seventh part of the journal is now in the press, and will contain—Extracts from the Journal of Castilian Morris, Town Clerk of Leeds; Court Rolls of some East Riding Manors, 1063-73; the Monuments of Elland Church; Dodsworth's Yorkshire Notes; the Wapentake of Osgoldcross; Easby Abbey; Paver's Marriage Licenses; and the Battle of Towten, by Clement Markham, F.S.A., C.B.



COUNTY LITERATURE is rapidly increasing. Two appeals are now being made for subscribers to works, both of which promise to be of real value. The one is a work entitled WESTMORELAND CHURCH NOTES, by Mr. Edward Bellasis, *Lancaster Herald*, and is to be issued by T. Wilson, of Kendal, at £1 for the two volumes. The other is a work on DEVONSHIRE PARISHES, by Mr. Charles Worthy, and is to be published in two volumes, at 15s. per volume, by Pollard & Co., of Exeter.



AT the last Quarterly Meeting of the NATIONAL SOCIETY FOR PRESERVING THE MEMORIALS OF THE DEAD, a paper by the Rev. W. J. Loftie was communicated on "EPITAPHS." He dealt with the tombs of the Roman, Saxon, Medieval, and modern times, and drew attention to the changes of taste that marked each period. The Medieval epitaphs are noted for their excellent taste. At the beginning of the 16th century fewer invocations of saints occur, and in the following century the punning epitaphs came in fashion. Later on, the long and fulsome inscriptions were to be found. The quaint conceits of the 17th century epitaphs are familiar in all our country churches. After the Puritan age, a heathen type of ornaments came into existence, and the godless inscriptions of the 18th century were bad, but the religious were worse.

A paper on the FETHERSTON MONUMENTS in Stanford-le-Hope Church, Essex, and on the Tyrell Monuments in Downham Church, Essex, was communicated by Mrs. Danvers Taylor.

A splendid collection of drawings of ESSEX MONUMENTS was exhibited by Mr. Frederick Chancellor.



THE issue of the work on the CHURCH PLATE OF YORKSHIRE, under the capable editorship of Mr. T. M. Fallow, which has been in the course of preparation for more than two years, is still delayed through lack of assistance in some parts of this great county not easily accessible to persons living at a distance. But we hear that two-thirds of it has now been accomplished. It will be accompanied with numerous engravings and other illustrations, and promises to be of great value and interest.



LORD Sherborne has been offered, and has accepted, the presidency of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY for 1887-8. The

Annual Spring Meeting under the presidency of Sir Henry Barkly, K.C.B., will be held at Cirencester on Thursday, May 26th, and it is proposed to visit Daglingworth, Edgworth, Miserden, and Brimfield. The Annual Summer Meeting, under the presidency of Lord Sherborne, will be held at Stratford-on-Avon at the end of July or beginning of August. This Society is doing a good work in forming an Archæological Library for the use of its members at its headquarters, the Museum, Gloucester, and a large number of valuable works have been presented or purchased during the past three months. Volume xi., part i., of the Society's Transactions will be issued shortly, and will contain an account of the meeting held at Deerhurst in May, 1886, and the papers read on that occasion.



THE Annual General Meeting of the AYRSHIRE AND GALLOWAY ARCHÆOLOGICAL ASSOCIATION was held at Ayr on the 2nd of March, the Earl of Stair, K.T., F.S.A. Scot., presiding. Mr. Cochran Patrick, Hon. Sec. for Ayrshire, read the report prepared by the Council, showing a continued increase of members. It was mentioned that during the past year two volumes of the Charters and Records of the Abbey of Croisraguel, illustrated by 29 plates, had been issued to the members. The thanks of the Association were unanimously accorded to Mr. Forbes Hunter-Blair for editing, and to Mr. Morris, architect, for his donation of the plates for the above work. It was also announced that Mr. Vaus-Angew, of Barnbarroch, had presented to the Society 300 copies of the correspondence of his family, and a vote of thanks was passed to him for his gift.



AN interesting account was given by Mr. Kimmins, at the March meeting of the Cambridge Antiquarian Society, of the recent discovery of an ANCIENT BURIAL GROUND AT HAUXTON, a village four miles to the south-west of Cambridge. The remains were brought to light in digging for coprolites. At intervals, varying from three to twenty yards, there are seen sections of burial-trenches filled with *humus*; the depth of those below the surface ranges from five to eight feet, often reaching to the surface of the chalk marl; the breadth varies from three to ten feet. The smaller trenches generally contain only human remains, and the orientation is more definite than in the larger ones, in some of which bodies are found in all positions. The pottery found is of a common description; there are seven varieties differing in composition, method of baking, and ornamentation. The burial urns are exactly similar to those used as cooking utensils, and probably served a double purpose. The amphoræ, or drinking vessels, are more rarely found, some being of a common description, of which a very perfect specimen has been obtained, and others of a finer quality with delicate markings. The potter's wheel was evidently used in all cases in the manufacture of the pottery. Thirty-three skulls have been found, a large portion of which are in almost perfect condition. From their classification it is evident that there is a considerable variety of types, among which there are three of undoubtedly pre-Celtic origin; the dominant type, however, is Anglo-Saxon. The coins found are those of Postumus, Salonina, Constantine II., Ethelred I., and Alfred the Great. It is difficult to arrive at any definite conclusion as to the exact nature of this burial-ground. The large proportion of women and absence of warlike instruments negatives the supposition of its being a burial-place on the site of a battlefield. Judging from the inferior nature of the pottery and roughly-made trenches, we may conclude that it was not one of the first order, and it is evident from cremation in some cases, definite orientation in others, or, again, total disregard of positions in which the bodies were placed, that it was used by people holding different views as to the modes of burial.



THE present session of the LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY was inaugurated by a reception at the hall of the Merchant Tailors, in Threadneedle Street. Mr. Gardner's splendid collection of old London prints was on view, as well as other drawings. City plate, rare bindings, and antique china enriched the exhibition. The Rev. F. C. Carr, of the Middlesex Society, is engaged on another parochial history; he has already written afresh the histories of South Mimms, Monken Hadley, and East Barnet, and added new genealogical matter which is not in "Lysons." It is to be hoped the suggestion that Temple

Bar is to be re-erected somewhere on the open space near Whitefriars Street will be carried out, and that this historical monument will not share the fate of former "bits" of old London to be left to lie forsaken in some outlying park. Surely it is the province of London antiquarian societies strongly to support this scheme. The Church of St. Bartholomew, Smithfield, is becoming of great ecclesiastical interest, as the "restored" or rather reclaimed portions will be revealed by the removal of a forge and fringe factory which actually obscured great part of the choir; this change will bring out all the points of this, one of the finest city churches. It is pleasing to know so many of the registers of the City Churches are being printed and "edited," and among the latest are those of Cripplegate and St. Botolph, Bishopsgate. The publication of names, often blended with occupations, will bring to light much obscure information, and be worthy memorials of many a London citizen.



At the March meeting of the Lancashire and Cheshire Antiquarian Society, the most interesting feature was a discussion on the Great Stone or PLAGUE STONE AT STRETTFORD, introduced by Mr. George Esdaile. He described certain excavations for a main sewer which showed that there were two paved roads beneath the present road opposite the Plague Stone, one at a depth of three feet six inches, and the other six feet six inches below the present surface of Chester Road. There was a ditch disclosed on either side of the lower road. All this tended to show that the Great Stone or Plague Stone could not be occupying its original position, if some theories were correct, such as that it was a relic of a heathen superstition; but as the Plague Stone was only twelve inches in the ground below the surface of the flags, it was but fair to assume the truth of the tradition that it in some way commemorated one of the plagues which had visited Manchester. Mr. Esdaile suggested that the Trafford of the day may have acted with the same munificence as the Mosley of the time, and have given, say the orchard, at the farm as a burial-place for such as died of the plague on the west side of the town; and that probably the Plague Stone had contained a cross with a quadrantal base fitting into the two holes in the stone. The reader of the paper admitted that he had not seen such a cross standing erect on such a base, but with the examples of incised slabs in Middleton Church, Lancashire, and in Aldborough, Yorks., all bearing cruciform incisions with quadrantal bases, there were certainly evidences of the existence of the idea of such a shape, and it required but little to imagine the easy disappearance in post-Reformation times of so fragile a structure of wood or stone standing in the tapering holes in the Plague Stone of Stretford.



At the January meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, Mr. Wm. Scruton delivered a very interesting lecture on the Early Days of the Drama in Bradford, illustrating it by a number of well chosen anecdotes and views, and engravings of the old theatre and the principal actors. Mr. John Lister gave an admirable paper on "Gleanings from Old Halifax Life." This paper will appear in the "Antiquary," the local organ of the Historical and Antiquarian Society. The summer excursions of the Society seem well planned and most varied, they include the two Riddlesden Halls, near Keighley; Temple Newsam, the seat of the Knight Templars mentioned in "Ivanhoe;" Selby Abbey, and Wressle Castle; Heysham Church, Castle, and old Hall; Coxwold, Newburgh Hall, and Byland Abbey; and Settle, Folly Hall, Giggleswick Church, and the Ebbing and Flowing well.



WITH regard to the recent interference by the Bath Corporation with the ROMAN BATHS, and the threatened removal by the Society of Antiquaries of Major Davis from the roll of Local Secretaries, we have received the following Memorandum:— "The President and Council of the Society of Antiquaries have, in compliance with the resolution of the meeting of the Society on Thursday, March 10th, considered a letter dated March 8th, addressed by Major C. E. Davis to the Director, and other documents received since their last meeting. After making every allowance for the difficult position in which Major Davis is placed, they still feel that he has failed to extend to the Roman Antiquities at Bath that protecting care which is looked for in a Local Secretary of the Society, and to ensure which is

the primary object of the office ; but after the discussion which has taken place they will not renew their recommendation, hoping that Major Davis will henceforth bear more closely in mind the responsibility which the post of Local Secretary entails on those who fill it. The President and Council think it right to add that nothing that has come before them has lessened their trust in the accuracy of the reports made at their request by Professor Middleton and Mr. W. H. St. John Hope."

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

MODERN METHODS OF ILLUSTRATING BOOKS : By H. Trueman Wood. *Elliot Stock*.—To most authors the mode in which their works would best be illustrated is beset with many difficulties. Although they may possibly know how to write, it can scarcely be expected that they are acquainted with all the different processes which are extant for reproducing sketches, plans, and photographs, and they consequently have to fall into the hands of the publishers, or to consult some expert, who may, or may not, give the best advice. The *raison d'être* of the little book under review is really to prevent authors being so wholly dependent on outside advice, and very successfully does it succeed in its object. There are to be found in its pages succinct descriptions of the old processes of lithography, chromo-lithography, and wood engravings ; whilst the newer ones, dependent on photography, occupy more than nine-tenths of the whole text. Such a disproportion between the old and the new modes of illustration is, indeed, indicative of the vast strides which the latter have made in quite recent years. Even of some of these it may be said that they are almost out of date for any important work. Thus silver prints and iron prints, to which reference is made, are things of curiosity more than of practical utility, except on rare occasions. It may be taken that the processes of Woodbury type, photo-engraving, and photo-relief blocks, are really the only photographic processes which have to be seriously considered by the author ; though perhaps there might be included the collotype processes and half-tone photo-lithographic processes, which are still favourites with some, the latter, perhaps, more on account of its cheapness than for its excellence. It would be out of the province of a review to enter into the details of these various processes, and it would not be fair to do so, as they are so excellently described by Mr. Trueman Wood, the energetic secretary of the Society of Arts, who is the writer of the work in question. There is one point which he has neglected, however, which is to indicate the approximate prices of prints as produced by the different methods described. Perhaps it was wisdom as far as he personally was concerned, as the trade is by no means fond of comparisons being made, but it would have been a real kindness to authors if he had ventured to tread on such debatable ground. There is just another point on which something might be said with impunity in any columns except those of a journal devoted to antiquarian research, so it is lightly touched on in this review. There is a shocking waste of paper ! The printed matter is spread over 245 pages or thereabouts, but nearly half of this quantity is used in margins. The author, of course, is not responsible ; and it is perhaps the least distressing form of padding to insert, if that number of pages has to be filled. It would, however, be unjust to author, editor, and publisher, to refrain from saying that the work is most excellently "got up" as regards print, paper, and binding ; besides, it is one of those books which, being accurately written, can always be referred to as authoritative, and not the least valuable part of it is the chapter in which the best method of the making and preparation of drawings for reproduction is described. As an old photographer, who has practised every one of the photographic processes mentioned in it, the reviewer has been delighted to find that Mr. Wood has been able, in terse but popular language, to describe processes and manipulations so as to be "understood of the common people," which it has required demonstrations and Cantor Lectures to be understood by even those who are supposed to know something of the mysteries of the art.

W. DE W. ABNEY, F.R.S.

A HISTORY OF THE OLD ENGLISH LETTER FOUNDRIES: By Talbot Baines Reed. *Elliot Stock*.—This handsome and excellently illustrated quarto, of upwards of 350 pages, is a comprehensive history of the art of letter-founding in England. Beginning with the obscure period when the early printers were their own letter-founders, the gradual development of the art as a distinct branch of British industry, is carefully followed out in accounts of the different foundries down to the year 1830. But it is no mere collection of facts pertaining to a diversity of factories and their founders, for nearly half the volume deals with the general history of type and type-founding. The opening chapter on the types of the first printers is of special interest. It was not until 1878 that any direct evidence was attainable as to the shape and construction of the earliest separate types; but in that year a number of old types of the fifteenth century were found in the bed of the river Saône, near Lyons, opposite the site of one of the famous fifteenth century printing houses of that city. Though ruder and more diversified in construction, these early types show that there is no essential difference in the type-founding of the fifteenth and nineteenth centuries. But these old Lyonnaise relics are not the only guide extant as to the form and nature of the old types. In 1875, M. Madden made a valuable discovery in a book printed at Cologne in 1476; one of the types had been pulled up from its place in the course of printing by the ink-ball, and laid at length upon the face of the forme. The accident had been undetected, and consequently when pressed the exact profile of the type at full length was left indented upon the page. A like interesting discovery was made a few months ago by the late Mr. Henry Bradshaw, of Cambridge University Library, in a copy of a work entitled *De Sanctibus Gloriosæ Virginis Mariæ*, printed probably at Cologne in 1468. The portion of the page on which this strange misadventure occurred is given for the first time in *facsimile* by Mr. Reed. There is a valuable, but too cursory, chapter on the State control at one time exercised over English letter-founding, and the evil wrought by this system of restraint. Of the later chapters, the most interesting is the one on John Baskerville, the most brilliant of all English letter-founders. Some excellent specimens are given of the marvellously clear printing from his princely types. Poor Baskerville in private life seems to have been sadly ignorant and profane. Professing a total disbelief in Christianity, he ordered that he should be buried in a tomb in his own grounds, with the following epitaph of his own composition:—

“Stranger,
beneath this cone, in unconsecrated ground,
a friend to the liberties of mankind directed his
body to be inurned.
May the example contribute to emancipate thy mind
from the idle fears of Superstition,
and the wicked arts of Priesthood.”

Here accordingly his body was buried upright; but about half a century after his death his body was exhumed and exhibited for sometime in a shop in Birmingham. Its final resting place is unknown. It seems equally impossible to trace with any certainty the resting place of his famous type. Soon after his death, the Baskerville types were purchased for £3,700 by Beaumarchais, and transferred to France. There they were appropriately used for a grand and complete edition of the works of Voltaire; but the edition was not completed till 1790, when France was in the first throes of the great Revolution. It fell flat, only 2,000 subscribers being found for the 15,000 copies printed. The final destination of the Baskerville type is still a mystery. Most typographical writers have spread the plausible and romantic tale that the printing establishment at Kehl was destroyed early in the Revolution, and that the types did their last service in the shape of bullets; but this work, though unable to trace the present situation of the type, shows for the first time that this is but a fable, for Alfieri printed three works from the Baskerville types subsequent to their alleged destruction, which are dated respectively 1795, 1800, and 1809. There is no doubt that Mr. Talbot Baines Reed has produced a painstaking and readable book, and one which is certain to be regarded as the standard work on the subject.



THE REGISTER OF PERLETHORPE: Edited by George W. Marshall, LL.D. Printed by *Robert White, Worksop*.—This is a charming reproduction in small folio of the three small volumes which contain the registers of Perlethorpe, a chapelry of Edwinstowe, Notts. Its population only a little exceeds 100, and, judging from the registers, must have been about the same for the last three centuries. The special claim that these small registers have upon the antiquary is soon told, and is certainly a remarkable one. The first order for keeping parochial registers was issued by Thomas Cromwell in 1538, an injunction that was more explicitly repeated in 1547. But the Perlethorpe registers begin in the year 1528; there are only two other registers that share the remarkable peculiarity of beginning before the first order was issued, namely, those of the adjoining chapelry of Carburton, and those of Elsworth, Cambridgeshire. In an appendix are given a few abstracts of wills of persons found resident in the parish of Perlethorpe, but not mentioned in the registers; and also a variety of entries from the York transcripts of the Perlethorpe registers. There is an exhaustive index, an important detail never forgotten by so proverbially accurate a writer as Mr. Marshall.



MUNICIPAL RECORDS OF THE CITY OF CARLISLE: By R. S. Ferguson, F.S.A., and W. Nanson, F.S.A. *C. Thurnam & Sons, Carlisle*.—This admirable volume is one of the "extra series" issues of the spirited Antiquarian Society of Cumberland and Westmoreland, but it can be obtained by the general public at the moderate cost of fifteen shillings. The most interesting volume that the Corporation of Carlisle possess is "The Dormant Book." It is a paper book of 300 pages, bearing the date of 1561, at which time the first six pages were filled in with the oaths of admission of various officials, followed by 24 pages of highly interesting constitutions and rules. From that date down to 1662, no use, with a trifling exception, was made of the book, when a declaration was made by the whole Corporation of the non-binding effect of the solemn league and covenant; and this declaration continued to be made by all taking office till 1689. At the time of the Commonwealth the book was reversed, and entitled at the other end "The City Book." About a dozen conveyance deeds of 1654 are transcribed. In 1672, the book was put to a new use, namely, as a register of the indentures of apprenticeship of the future freemen; about 800 are registered between that date and 1844, when the enrolment was discontinued. There are also various interesting books pertaining to the Merchants' Guild, the Weavers' Guild, the Smiths' Guild, the Tailors' Guild, the Farmers' Guild, the Shoemakers' Guild, the Glovers' Guild, and the Butchers' Guild, all of which are dealt with most fully. The volume concludes with extracts from the Court Leet Rolls, and from certain rough minutes of Corporation Acts of the seventeenth century. The numerous illustrations form an additional attraction to this valuable work; two of the plates, printed in colours, of the Great and Sergeant's Maces, and of the massive Common Chest, do great credit to the Carlisle lithographer. A comprehensive general index, as well as another full index of persons, give increased value to a work that reflects so much credit upon its editors, and that abounds in interest throughout its 350 pages. Messrs. Ferguson and Nanson hope shortly to bring out a companion volume dealing with the City Charters.



LIFE OF ROSMINI: By William Lockhart. 2 vols. *Kegan Paul, Trench & Co.*—The English literary public have hitherto had but little opportunity of knowing aught of the great Italian founder of the Institute of Charity, save from a brief appreciative biography given by Canon Liddon when he published, some four years ago, Rosmini's "Five Wounds of the Holy Church." There is a great deal of truth in the saying of the historian Alison that, "if we would discover the real rulers of mankind, we shall find them rather in their philosophers and literary men than either in their statesmen or their generals. The only difference is that it is a posthumous dominion in general which the author obtains; his reign does not begin till he himself is mouldering in the grave." Plato and Aristotle, St. Augustine and St. Thomas Aquinas, Bacon and Voltaire, are all instances in

differing degrees of the truth of this axiom ; they one and all live and sway men for good or evil, whilst Alexanders or Fre'ricks, whom the world termed great, have but a nominal existence. It is our deliberate and matured opinion that Rosmini's "System of Truth" is destined to have a great and an abiding influence on the Church, and therefore on the world at large. That he and his theories were, and still are, ridiculed, misrepresented, and termed heretical by some of whom better judgment might be expected, tends rather to confirm than to weaken our supposition ; for it was with this style of judgment that men like St. Augustine, or the angelic doctor, were for the most part judged by their contemporaries. Don Paoli, who was for more than twenty years the constant companion and private secretary of Rosmini, published at Rome an Italian biography of his master in 1880, and this has been the chief treasury from which the English life has been drawn ; but many little details with respect to him that had escaped his Italian biographers are here published by Mr. Lockhart, who has for many years, so he tells us, faithfully studied every feature and phase of the whole career of this remarkable Christian philosopher. Born at Rovereto, in 1797, in the palace that the ancestors of his noble family had held for several centuries, Antonio Rosmini-Serbati soon gave evidence of a remarkable spirit of devotion and self-dedication, as well as of keen perception of philosophic truths. He was only eighteen when the great principle of *ideal being* suddenly flashed into his mind, as graphically set forth by his biographer. Ordained priest in 1821, he spent most of the next five years in home retirement. It was then that he set himself to collect together the many scattered fragments of truth that were to be discovered in ancient, medieval, or modern philosophy. In addition, therefore, to a full knowledge of the Fathers and the Schoolmen, he now perfectly acquainted himself with the writings of Plato, Aristotle, Plotinus, Descartes, Locke, Leibnitz, Condillac, Kant, Fichte, Schelling, and Hegel, as well as with all the works of modern rationalists and materialists. These he endeavoured with extraordinary ability to reduce to a body of doctrines harmoniously connected with and depending on one another, so as to form one great "System of Truth." It was this thorough grasp of the principles of such diverse schools, that made Rosmini the most formidable opponent of the foes of revelation that the Latin Church has produced during the nineteenth century. He was a most voluminous writer. In 1832, when his great work on the *Origin of Ideas* made him famous, and when there was a demand for a complete edition of his previous writings, it was found that even at that time they would fill thirty volumes. But in the midst of all his philosophic enterprise, Rosmini found himself, almost unwittingly, the founder, in 1830, of a religious order, known as the Institute of Charity, the rules and constitution of which have this one end in view, "to *undertake nothing* beyond the sanctification of our own soul, to *refuse nothing* to which the voice of God's providence may call us." Owing to the acquaintance Rosmini made with Mr. Ambrose de Lisle in Rome, this order of the Fathers of Charity came over to England, and eventually founded their first house at what is now known as Ratcliffe College, Leicester. The fifth chapter of the second volume gives an interesting account of the mission in England from 1830 to 1855. Rosmini died in 1855, and each year since his death seems to add to the slow but sure appreciation of the marvellous power of his scientific reconciliation of all that is true with revelation, and of the soundness of the basis upon which he resisted the assaults of rationalism upon the faith. We cannot too strongly recommend these volumes to earnest thinkers. Not only are they the record of an exceptionally holy self-sacrificing life, but they give the germ and faith of the Rosmini system, which can, we are sure, be warmly welcomed and keenly appreciated by many a faithful soul outside the Roman obedience. English Christians owe a distinct debt of gratitude to Mr. Lockhart for thus making accessible the record of a lovely life.



THE CONSECRATION OF ARCHBISHOP PARKER : *Plate by the Autotype Company.*—This is a most faithful and pleasing reproduction of the important drawing made by Mr. W. Dyce, R.A., for the late Sir R. H. Inglis, M.P. Sir Robert left it by will to Mr. George Richmond, R.A., and its present owner, recognising the importance of this historical picture, has caused it to be reproduced. No possible higher praise can be given to the reproduction than Mr. Richmond's own state-

ment, which we have recently seen in writing, that he considers the autotype equal to the original. The picture represents to us the incident of Matthew Parker kneeling, on December 17th, 1559, before William Barlow, Bishop of Bath and Wells, in front of the altar of Lambeth Palace Chapel, with Miles Coverdale, Bishop of Exeter, John Scony, Bishop of Chichester, and John Hodgkins, suffragan Bishop of Bedford, grouped behind the chair. The Archdeacons of Lincoln and Canterbury are also represented as in attendance. The copes of the Bishop of Bath and Wells and of the attendant archdeacons, the "long woollen gown reaching to his feet" of Miles Coverdale, and the other details of the ceremony preserved to us in the full account, both at Lambeth and the Public Record Office, of this important consecration, of such vital moment to the Church of England, are all carefully reproduced in this important picture. Copies can be obtained at three different prices, 21s., 10s. 6d., and 5s. It will much surprise us if there is not an extensive demand among English Churchmen for this artistic reproduction, which is as pleasing in appearance as it is valuable in subject and association.



THE BAGSHAWES OF FORD: By William H. G. Bagshawe. *Mitchell & Hughes* (for private circulation).—We are indebted to Mr. Bagshawe for a copy of this handsome and excellently printed quarto of upwards of 600 pages. It is a worthy memorial of a most worthy family. The earlier generations of this ancient Derbyshire family, beginning with Nicholas de Bagshawe, a forrester of fee of the Royal Forest of the Peak in the time of Edward II., are passed by with brevity. The family history begins with William Bagshawe, of Abney, Litton, and Hucklow, who died in 1669, and who was the first to purchase the estate of Ford Hall in the extensive parish of Chapel-en-le-Frith, where his descendants have ever since resided. His eldest surviving son, William Bagshawe, is in many ways the most remarkable character in the book, and is a notable and estimable "worthy" of the shire of Derby. His religious earnestness and the self-sacrificing character of his labours won for him from his contemporaries the title of "the Apostle of the Peak," a title that has by no means died out in North Derbyshire, for if the designation were mentioned in many an unlettered household of the Peak, it would at once be assigned to "old Minister Bagshawe," though nearly two centuries have gone by since the day of his burial. William Bagshawe was called to the ministry of the Established Presbyterian Church of the Commonwealth on New Year's day, 1650-1, at Chesterfield, "by the laying on of the hands of the Presbytery." In 1652, he was appointed to the vicarage of Glossop, whence he was ejected ten years later at the time of the Restoration. He then retired to his father's house at Ford, which continued to be his residence till the time of his death, a period of nearly forty years. During all those years he was a most active, fervent preacher, and constant house-to-house visitor throughout almost the whole of the High Peak district. The books which he wrote were numerous and popular in their day. They are all of an earnest religious character. The account of the Apostle of the Peak, with extracts from his MS. diary and other writings, takes up nearly 100 pages of this volume. Another considerable section of the work is occupied with an account of the life of Colonel Samuel Bagshawe, great grandson of the Apostle of the Peak, who died in 1762. It is chiefly based upon his letters; and the active service in which he was engaged in Ireland, France, and India, render this part of the volume full of interesting and valuable information. At one time he held the very important post of Second in Command of the East Indies. Second only in interest to the account of her husband, is the account and correspondence of Colonel Bagshawe's wife, who was the younger daughter of Sir John Caldwell, of Castle Caldwell, Co. Fermanagh; a remarkable insight is given into high life in Ireland at that period. With one exception, the various descendants of the Apostle of the Peak seem to have been men of true piety and of earnest desire to promote the welfare of their neighbours; the exception was Samuel Bagshawe, eldest surviving son of Colonel Bagshawe, whose recklessness and dissipation considerably embarrassed the family in the instance, and dispersed many of the most valuable heirlooms. His tailor's bill for the year he came of age (1774) gives some idea of his extravagance and of the gorgeous apparel of the young men of fashion of the day. He has

suits of pea green, of rich garter blue, of rich apple green, of superfine brown, of crimson ratteen, and of scarlet ratteen. We can only find space for the last item *in extenso* :—

"To a superfine scarlet Kerseymere riding jacket & petticoat, à la polonaise, foreparts lined with blue satin, edges appear, laced with a fine gimp chain lace, & hangers behind; & a rich light blue satin, laced with a gold chain lace, ferret for petticoat, fine caul buttons, & all materials complete - - £10. 6. 11"

But the mantle of his Presbyterian ancestor seems to have descended in a special degree on the present representative of this worthy family, the author of this work. The preface thus explains the motive of the work :—"With an earnest desire to show forth His abounding love towards the children of His servants and their children's children, these memoirs have been compiled. Surely 'goodness and mercy' in no ordinary measure have rested upon the family of the Apostle of the Peak, and from generation to generation the Lord has visited them with His salvation. Oh, that all who now bear the honoured name of their great ancestor, and share his blood, may partake likewise of his spirit; and follow him as he followed Christ." This work is of so much more general interest and value than its author seems to suspect, that we trust Mr. Bagshawe will soon see well to publish it. If so, then, on the part of the public, we beg for an index.



THE HISTORY OF THE FORTY VEZIRS: Translated by E. J. W. Gibb. *George Redway*.—The "History of the Forty Vezirs, or the Story of the Forty Morns and Eves," is a celebrated Turkish romance, written by Sheykh-Zada in the first half of the fifteenth century. Many years ago a considerable part of this collection of tales was translated into French, and Dr. Behrmaner gave a German version from the Dresden MS. in 1851. But Mr. Gibb is the first to give an English rendering, and the first to produce in any European language nearly a third of the present volume, for by a patient and scholarly collation of five fairly complete texts, he has produced a nearly perfect edition. The "Forty Vezirs," like the "Thousand and One Nights," is more a vehicle for the collection of stories than a distinct and homogeneous work. Many of the tales are doubtless far older than the date at which they were first collected so ingeniously into their present form. The framework of the history of the "Forty Vezirs" is as follows :—A king, misled by the false accusations of his baffled and revengeful wife, orders the execution of his innocent son. From the committal of this crime he is diverted by the wise advice of his chief counsellors, forty vezirs, "all of whom were peerless in the sea of understanding, and in thoughtfulness and sagacity, and full of plans and devices." So every morning when the prince is about to be led forth for execution, the counsel of the vezir takes the form of a story, which calms the king's heart and turns away his wrath, thus saving the prince on that occasion. But as nightfall comes again, the crafty queen lets not her husband rest, but incites him afresh to the slaughter of his son by a fresh tale of feigned treachery and deceit. This process is continued for forty days, when at last the innocence of the prince is so plainly manifested, that the calumny and lying of the queen meet with their due reward. "And the king commanded that they brought a wild ass, and took the lady to the square of judgment and set her upon that ass, and bound her fast to his tail and legs, and took her forth to the desert. And they smote the ass with a whip, and the ass began to gallop, and the woman fell from his back to the ground; and the wild ass looked, and when he saw the woman behind him he shied and ran off. And the woman was torn into pieces small even as her ear, and left upon the shrubs and stones. . . . May God Most High associate all of us with the good and true, and keep us safe from the guile of crafty women. Amen."



POPULAR TALES AND FICTIONS, THEIR MIGRATIONS AND TRANSFORMATIONS: By W. A. Clouston. *William Blackwood & Sons*.—These two volumes (price 25s.) are the result of much time and labour, and of exceptionally varied reading, and could only have been produced by an Eastern scholar, such as Mr. Clouston has proved himself to be in his previous publications. It is a wonderful collection of

variants of the same story, given with sufficient fulness to enable the reader to judge for himself of their common origin, and of the transformations they have undergone in passing from one country to another, in order to accommodate themselves to their changed surroundings. Though many of the tales here grouped together centre round old favourites, such as "Aladdin and the Wonderful Lamp," it will be found that a large number are here presented for the first time in an English dress, and that by far the greater portion of the work is new to the ordinary reader. The Asiatic origin of a very great number of our popular tales has been placed beyond controversy by the assiduity of our Eastern scholars, and Mr. Clouston's investigations materially increase European indebtedness to Asia in this particular. With the interesting and capable help supplied by our author, not only can the original form or stock of the story be usually identified with success, but the steps of the migration which the narrative has taken can often be traced, and the process ascertained by which these Eastern inventions have become naturalised on a European soil. The first introduction of Asiatic fiction into Europe has often been assigned to the days of the Crusades; but the transmission had begun, as Mr. Clouston proves, long before the times of Peter the Hermit; for, from the earliest days of Christianity, the intercourse between the then populous parts of Asia Minor was frequent and close, and was indeed of a much more intimate character between people and people than it has ever been through recent centuries, even though England holds India in its grasp. Mr. Clouston's introductory chapter to the first volume is of exceptional interest, and shows a most thorough mastery of a subject that, by this and previous publications, he has made so peculiarly his own. As an instance of the style and method of this work, take the section headed "The Hare and the Tortoise," possibly the best known of the fables assigned to Æsop, and which so forcibly teaches the truth of the aphorism that "the race is not always to the swift nor the battle to the strong." We have first of all the usual version of the match between the hare and the tortoise. This is followed by analogues of the celebrated fable. Two interesting ones are given from Fiji, for the latter of which we must find a place. "In the other Fijian fable, the contest is between a crane and a butterfly. The latter challenges the crane to fly to Tonga, tempting him to do so by asking if he was fond of shrimps. The butterfly perches on the crane's back, without the crane being aware of it, and whenever the bird looks round, and says to himself, 'That low-born fellow is gone; I can rest and fly slowly now, without fear of his overtaking me,' the butterfly leaves his back, and flies a little way ahead, saying, 'Here I am, cousin,' till the poor crane dies from sheer exhaustion." Two forms of the story are then given from Madagascar, the actors being respectively a frog and a wild-boar, and a wild-boar and a chameleon. A Simbalese version respecting a lion and a tortoise follows, and from this, it is shown, comes the Siamese legend of the deity Pharga Kruth and the tortoise. It should always be remembered that popular and even nursery tales are really an important branch of archæology, and well worthy of close consideration. The influence of tales on the morals and tastes of a nation must ever be considerable; and it has been well remarked by Sir John Malcolm that "he who desires to be well acquainted with a people will not reject their popular stories and superstitions." To these reflections Mr. Clouston adds, with much truth, this further thought, that a comparative study of folk-tales, apart from its great linguistic value, is calculated to broaden our sympathies, and to enable us more fully to recognise the universal brotherhood of mankind. These volumes are not only thoroughly interesting, but of real sterling worth.



HISTORY OF BERKSHIRE: By Lieut.-Col. C. Cooper-King, F.G.S. *Elliot Stock.*—This is the fourth of Mr. Stock's attractively printed series of Popular County Histories. Though similar in cover and type, the literary material of the series has, so far, been strikingly dissimilar. Mr. Rye's "History of Norfolk" was the best yet issued, and though Colonel Cooper-King has not rivalled the pleasant ease of style of the Norfolk book, in every other respect the Berkshire volume is the most thorough and praiseworthy attempt at a true county history in a single volume that has yet been made either under the auspices of Mr. Stock or of any other publisher. The volume contains in a comprehensive but condensed form a true and interesting history of the county. Every

chapter gives proof of the care and research of the writer. The very modest preface opens with the expression that "the following pages profess to be no more than a compilation." But those who have had any experience know how very hard it is to produce anything at once valuable and readable from a large store of material; especially when the material requires much sifting and a personal research to separate that which is of value from that which is worthless. The arrangement of the book is good, and might well be followed by forthcoming county writers of this series. It is divided into—Geological Condition and Archaic History; Pre-historic Story, Celts and Belgæ; Early History, the Roman Invasion; the Saxon Conquest; Military History—(1) Fortresses, their rise and fall, (2) Wars; Monastic and Ecclesiastical Life; Civil Life, Towns and Villages, and their up-growth; and Modern Life. The book concludes with an abridged list of works relating to Berkshire, and finally with a good index. The history of such a county as Berkshire is beyond doubt of exceptional moment, for it was the battle ground of many of England's decisive contests, and in many other ways abounds with associations of special interest. It is, therefore, fortunate that the penning of a popular account has fallen into the conscientious and capable hands of Colonel Cooper-King, and we feel sure that it will prove acceptable to the county resident as well as to the general reader. We notice a rather curious error on page 265. A foot-note to the very brief account of St. Lawrence's, Reading, refers to "History of St. Giles, by Rev. C. Kerry." Surely Mr. Kerry's work is on the old municipal church of St. Lawrence, and we are not aware that he has written on St. Giles. Should not a little more space have been spared in which to speak of St. Lawrence's? Mr. Kerry's work has been deservedly spoken of by the *Saturday Review* as one of the very best monographs on a church that has ever been published, and it certainly should have found a place in Colonel Cooper-King's list of Berkshire books.



HOW TO WRITE THE HISTORY OF A PARISH, 3rd edition: By Rev. J. Charles Cox, LL.D., F.S.A. *Bemrose & Sons*.—The third edition of this little work is rewritten throughout and much enlarged. It has been very favourably noticed by the press, and seems to supply a real want as a simple handy book of reference. It is obvious that no more can be here said of its merits or demerits; but it seems right just to name it, as there have been many inquiries for this book when it was out of print.

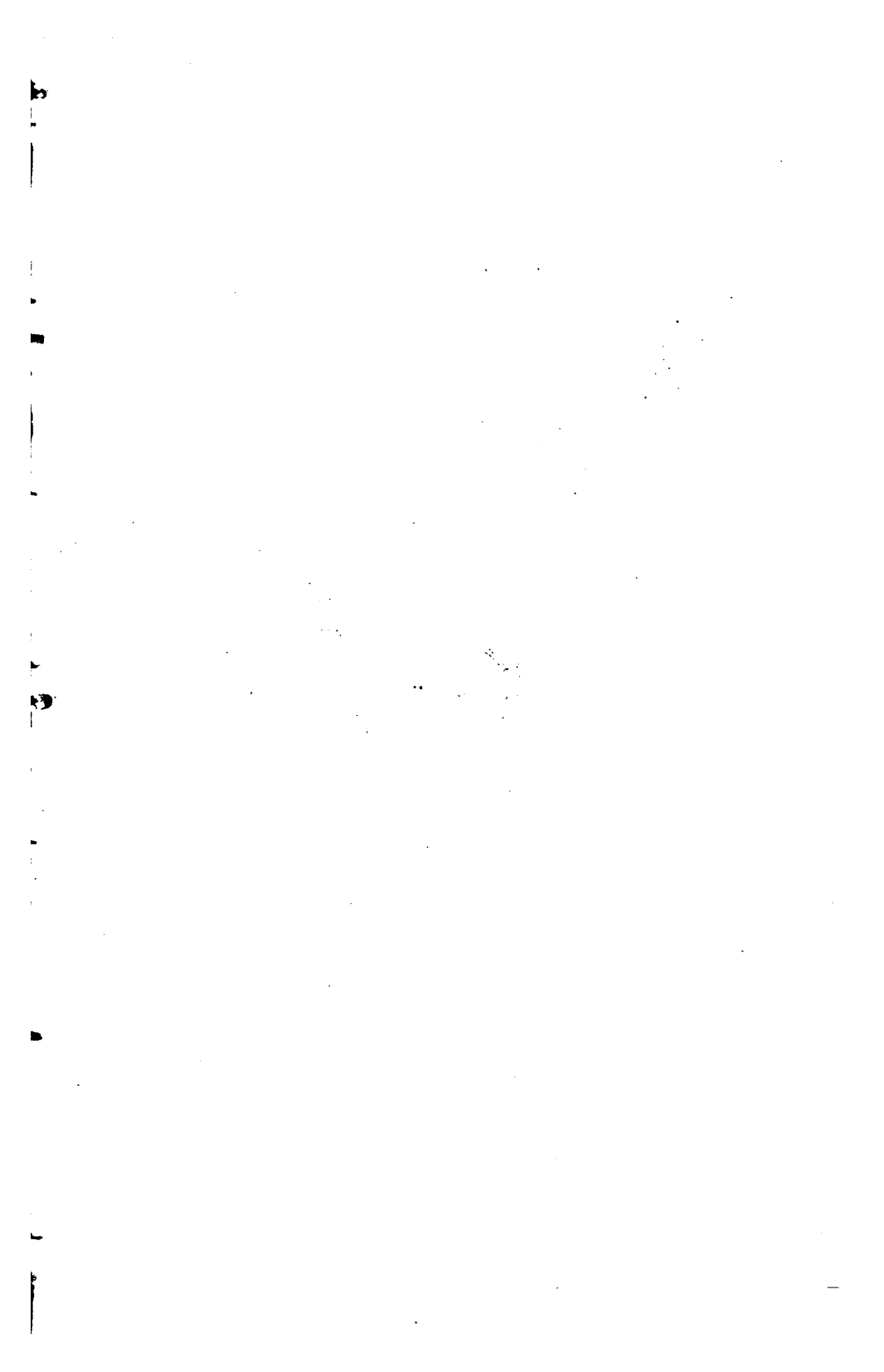


BOOKS, ETC., RECEIVED.—From Cassell & Co. we have received further numbers of the *Magazine of Art*, which we noticed at length in our last issue, and which are as beautiful and attractive as ever; from Elliot Stock, the *Antiquary*, with a variety of excellent articles, and *Book Lore*; from George Redway, *Walford's Antiquarian*, now considerably enlarged; also the *Western Antiquary*, the *East Anglian*, and *Yorkshire Notes and Queries*, all of much value in their respective districts, and to whose respective features we hope to draw attention in a subsequent issue. Parker & Co. forward *The Worcester Diocesan Calendar* for 1887, which seems to be eminently practical and useful and well up to date, but why is that most painful blue of the cover continued? Has it any mystic or emblematic signification? It is almost impossible to read a syllable printed on the over, and it is necessary to open the book to know what it is, which is a real and solid objection to a work of reference. Vizetelly & Co. send the first volume of a cheap, well-edited, and well-printed series, termed the "Mermaid Series," of the best plays of the old dramatists. This volume contains the *Works of Christopher Marlowe*. The series will be noticed at length in another issue.



Reviews of ENGLISH WRITERS (vol. I.); REFORMED CHURCH OF IRELAND; MYSTERIES OF MAGIC; the O'MEAGHERS OF IKERRIN; and DEBRETT'S PEERAGE AND HOUSE OF COMMONS are in type, but are held over till next issue owing to great pressure on our space.

The same reason has caused us to defer the publication of several articles of much interest, more than one of which are in type.



Rutland Church Plate.



CUP, PATEN & LEATHER CASE. 1569.

BARROWDEN.

THE RELIQUARY.

JULY, 1887.

An Inventory of the Church Plate in Rutland:


BY R. C. HOPE, F.S.A., F.R.S.L.

THIRD PORTION OF THE DEANERY.

(Continued from Vol. I. (*New Series*), p. 105.)

AYSTON.—St. Mary.

THE plate here consists of a cup, two patens, and a flagon.

The cup is $6\frac{3}{4}$ in. in height, the diameter of the mouth of the bowl is $3\frac{1}{2}$ in., of the foot $3\frac{1}{4}$ in., the depth of the bowl is $3\frac{3}{4}$ in., and the weight $7\frac{1}{2}$ oz. avoird. There are four Hall marks—(1) n, in a pointed shield, the London date letter for 1570; (2) lion; (3) cr. leop.; (4)  (See *Old English Plate*, p. 310.)

In shape it is long and narrow, with the usual leaf-pattern interlacing round the upper part of the bowl.

One of the patens fits on the cup as a cover, it is one inch in height; the diameter of the top is $3\frac{3}{4}$ in., and of the foot $1\frac{1}{2}$ in., it weighs 2 oz. It has only one mark, two g's, linked, on the edge. It is quite plain on a short stem.

The other paten is $2\frac{1}{4}$ in. in height; the diameter of the top is $8\frac{1}{2}$ in., of the foot $3\frac{3}{4}$ in., and it weighs $8\frac{1}{2}$ oz. There are four Hall marks—(1) T, the London date letter for 1714; (2) lion; (3) Brit; (4) O, under a crown, in a horse-shoe shape. The paten is perfectly plain on a short stem, with a beading round the edges of the top and foot. In the centre is inscribed "E. S." ¹⁷⁰¹ very rudely done.

The flagon is $9\frac{1}{4}$ in. in height; the diameter of the mouth is 4 in., of the base $5\frac{1}{4}$ in., of the broadest part $4\frac{1}{2}$ in., and it weighs $34\frac{1}{2}$ oz. There are four Hall marks—(1) d, the London date letter for 1739; (2) cr. leop; (3) lion; (4) P L, the initials of the maker, Paul Lamerie. (See *Old English Plate*.)

It is a tall tankard, with the sacred monogram on it, under which is the inscription—"The gift of M^{rs} Eliz: White to the parish church of Ayston in Rutlandshire 1739."

BARROWDEN.—St. Peter.

The plate here consists of a cup, two patens, and a brass alms-dish.

The cup is $8\frac{1}{4}$ in. in height; the diameter of the mouth of the bowl is $3\frac{1}{4}$ in., of the foot $3\frac{1}{4}$ in., and the depth of the bowl is 4 in. There are four Hall marks—(1) I.P. in a pointed shield; (2) cr. leop.; (3) lion; (4) M, in a pointed shield, the London date letter for 1569. One of the patens which fits the cup as a cover is dated 1569, and bears the same Hall marks as the cup.

The cup and cover are kept in the original leather case, an illustration of which is given (Plate XVII.).

The other paten is quite modern, $2\frac{1}{4}$ in. in height; the diameter of the top is $7\frac{1}{4}$ in., and of the foot $3\frac{1}{2}$ in. On the centre of the paten is the sacred monogram, with the cross and nails. It bears the inscription—"Barrowden 1842."

BELTON.—St. Peter.

The plate here consists of two cups, three patens, a flagon, and a plate.

One of the cups is $7\frac{1}{4}$ in. in height; the diameter of the mouth of the bowl and of the foot is $3\frac{1}{4}$ in.; the depth of the bowl is 4 in., and the weight 8 oz. avoird. There are four Hall marks—(1) Pa, the mark of the maker; (2) and (3) obliterated; (4) ? B, the London date letter for 1717.

It is a plain straight-sided cup, with a very thick stem, having a moulding in the centre.

The other cup is 8 in. in height; the diameter of the mouth of the bowl is $3\frac{3}{4}$ in., and of the foot $3\frac{1}{4}$ in.; the depth of the bowl is $3\frac{1}{2}$ in., and the weight is 14 oz. There are five Hall marks—(1) $\overset{E}{\underset{B}{\&w}}$; (2) lion; (3) leop.; (4) Old English **R**, the London date letter for 1845; (5) Queen's head.

The cup is quite plain. On it is inscribed—"Belton Church The Gift of the Venerable Archdeacon Pott. A.D. 1845."

One of the patens fits the cup first described as a cover; it is $1\frac{1}{4}$ in. in height; the diameter of the top is $4\frac{1}{16}$ in., and of the foot $1\frac{1}{2}$ in. The Hall marks are the same as are on the cup. It is moulded round the rim.

The second paten is $5\frac{1}{2}$ in. in diameter, and weighs $3\frac{3}{4}$ oz. The Hall marks are illegible.

It is fluted with scalloped edges, and has two fluted ears for handles. The other paten is quite modern, and bears the same Hall marks as the second cup above. The inscription is also the same, leaving out the letters "A.D."

The plate is $8\frac{1}{16}$ in. in diameter, and weighs $7\frac{1}{2}$ oz. It is quite flat, and bears the inscription—"The gift of John and Mary Eagleton to Belton Church. Easter A.D. 1868." It is made of base metal, probably copper gilt.

BISHBROOKE.—St. John Baptist.

There is here a cup and paten.

The height of the cup is $6\frac{3}{4}$ in.; the diameter of the mouth of the bowl 4 in., and of the foot $3\frac{3}{4}$ in.; the depth of the bowl is 3 in., and

the weight 8 oz. troy. It is goblet shaped, with stem and knop. Hall marks obliterated.


The paten, which was probably used as a cover to the cup also, is $6\frac{1}{2}$ in. in diameter, and $\frac{1}{2}$ in. in height, and weighs 6 ounces troy. It is inscribed—"Bishbrooke 1638. Price 35s. 6d." The cup is possibly of the same date.

There is also a wooden alms-dish, 7 in. in diameter.

CALDECOTT.—St. John.

The plate here consists of a cup and paten cover.

The cup is $7\frac{1}{2}$ in. in height; the diameter of the mouth of the bowl is $3\frac{1}{2}$ in., of the foot $3\frac{3}{8}$ in., and the depth of the bowl is $3\frac{1}{2}$ in.

There are four Hall marks—(1) ; (2) leopard; (3) lion; (4) V, the London date letter for 1637. Round the rim, near the mouth, is inscribed—"Changed this cup by mee Peter Woodcock of Caldecote in the County of Rutland this 30th of June 1637: added to it 48^d."

The paten cover is $4\frac{5}{8}$ in. in diameter at the top, and is $2\frac{1}{2}$ at the foot. It bears the same Hall marks as above, and has on it the inscription—"Changed this cuppe by mee Peter Woodcock of Caldecote in y^e County of Rutland this 30th of June 1637, and added to it 48^d," under the rim.

GLASTON.—St. Andrew.

The plate here consists of cup, 2 patens, flagon, silver dish, brass alms-dish and candlesticks, and cruet.


The cup is $5\frac{1}{4}$ in. in height, depth of the bowl $3\frac{1}{8}$, diameter of bowl $3\frac{1}{2}$, and of the foot $3\frac{1}{2}$; weight, 6 oz. 15 dwt. Hall marks—(1) H W pellet above and below (*Old English Plate*, 309); (2) cr. leopard; (3) lion; (4) P, London date letter for 1572. It is very thin Elizabethan, with floral band and ornament on foot; a cup very similar is given as No. 1 plate in Archdeacon Lea's "Church Plate in the Archdeaconry of Worcester."

Paten No. 1 is used as a cover to the cup. Diameter at top $3\frac{1}{2}$ in. at foot 2 in., height $1\frac{1}{4}$ in.; weight, 2 oz. 15 dwt. Hall marks as on cup, with the exception of a fleur-de-lys in place of maker as above. It is similar to the one depicted in Archdeacon Lea's book No. 1, Plate I. It is dotted underneath, and on the flat of the foot is inscribed 1572. A small hole in the centre was filled up in 1882. It is still occasionally used.


Paten No. 2—Diameter at top $6\frac{1}{4}$ in., at foot $2\frac{5}{8}$ in.; height, $1\frac{1}{4}$ in.; weight, 8 oz. Hall marks—(1) R.S. star above and below (*Old English Plate*, 321); (2) cr. leopard; (3) lion; (4) V, London date letter 1637. It is salver shaped, and is at present only used for the bread previous to its oblation.

The flagon is 10 in. high; diameter, $3\frac{1}{2}$ in. at the top, $6\frac{1}{2}$ in. at base and broadest part; weight 39 oz. 5 dwt. Hall marks—(1) V, London date letter for 1735; (2) lion; (3) cr. leopard; (4) C H. The first three marks are repeated inside of the cover, and all four

underneath the flagon. It is tankard shape, with curved handle, moulded lid, thumbpiece, and spout; the handle terminates at the lower end with a heart-shaped plate. In front the sacred monogram, with cross and three nails, all surrounded with rays; underneath, "The gift of M^{rs} Ann Ridlington to Glaston Church in Rutlandshire 1735." A small board which is hung up in the church records this gift—"M^{rs} Anne Ridlington in the year of our Lord 1735: gave to the Church a silver flagon for the use of the Holy Communion." There is a stone memorial tablet on the churchyard wall adjoining the rectory—"Near this place lieth ye body of M^{rs} Anne Ridlington only daughter of Rob: Ridlington gen. by Bridget his wife who died February 4 1763 aged 86 years. Psalm ye cxviii verse ye viii. It is better to trust in the Lord than to put confidence in man." (She lost her father in 1707, her mother in 1729, and her brother Robert, aged 11, in 1690).

The silver dish is $10\frac{7}{16}$ in diameter, and weighs 14 oz. 10 dwts. Hall mark—(1) T F, two pellets above and star below. *Old English Plate*, 328. Tempo 1670. There are two impressions of the maker's mark close together—one very indistinct. It is shallow, without ornament, excepting turned mouldings on rim. Diametrically opposite the maker's mark is the monogram  (? J. H. N. L.)

From lines scored on it, it may be inferred that at some time or other bread was cut upon it. It is now occasionally used as an alms dish.

Brass alms dish, 12 in in diameter, weight 23 oz. 15 dwts. In Lombardic letters round the rim:— **TO - DO - GOOD, - AND TO - DISTRIBUTE - FORGET - NOT.** Sacred monogram embossed in centre.

The brass candlesticks are plain, with knops, presented by the Rev. Chr. Wordsworth, M.A., in 1878.

The cruet, pear-shaped, of glass, with cork and plated stopper, also given by the Rev. Chr. Wordsworth, M.A., in 1877.

LYDINGTON.—St. Andrew.

There are here a cup, cover, flagon, and a brass alms dish.

The cup is $6\frac{1}{4}$ in. in height, the diameter of the mouth is $3\frac{3}{4}$ in., of the foot $3\frac{1}{8}$, and the diameter of the bowl is 3 in. There is one mark, a lion.

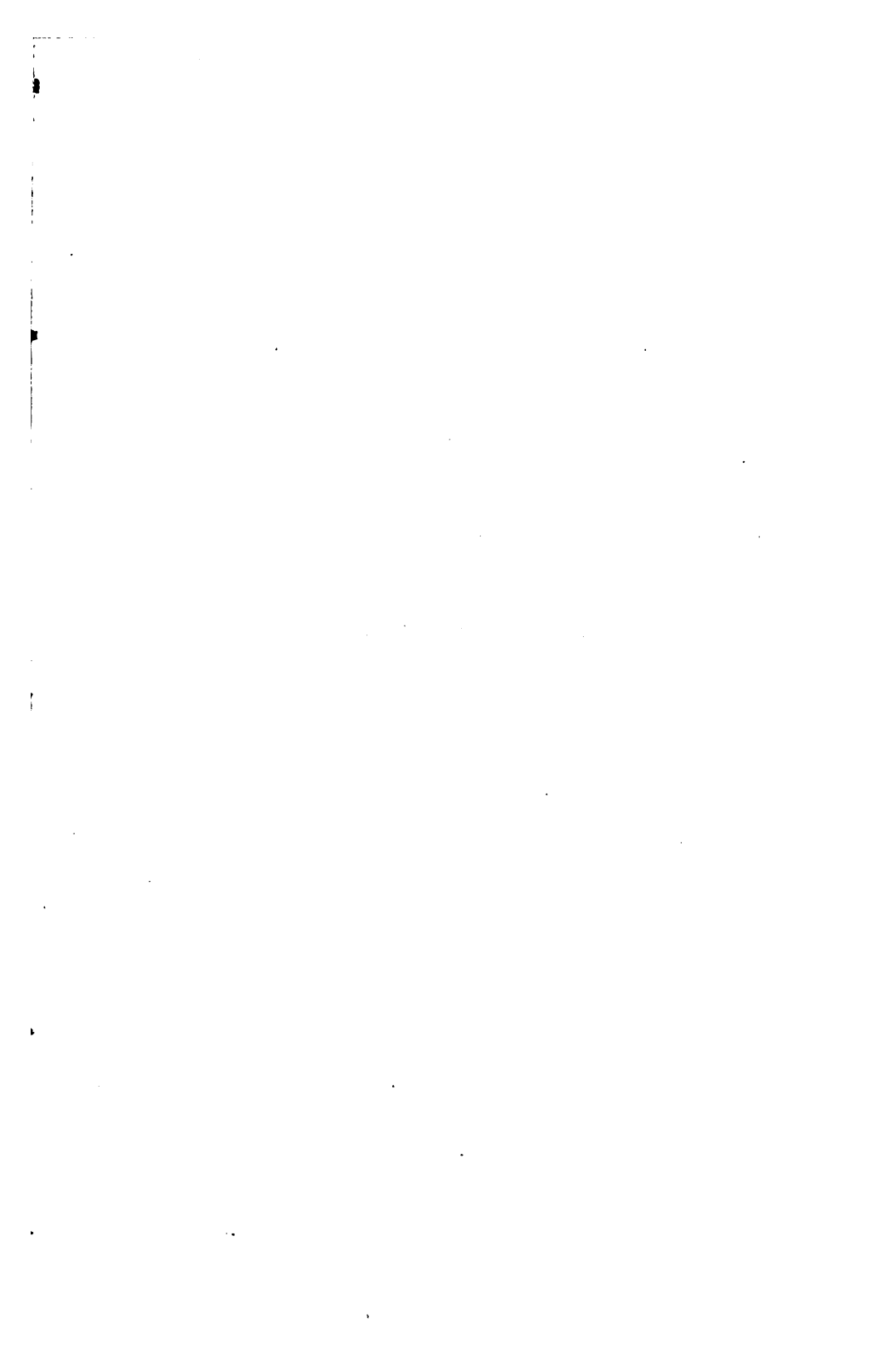
It is a plain, ugly cup on a baluster stem; the bowl is nearly a square.

The cover, which is used as a paten, is $1\frac{1}{4}$ in. in height, the diameter of the top is $6\frac{1}{8}$ in., and of the foot $2\frac{1}{8}$ in. The Hall mark is the same as on the cup. The letters I W are rudely engraved on it.

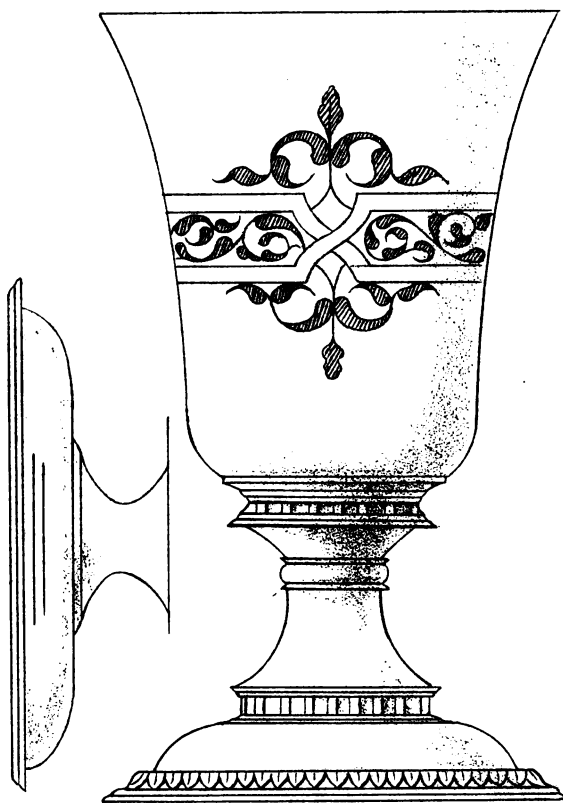
It is like a common soup plate on a short stem, which splays out acutely to the base.

The flagon is of glass.

The brass alms dish is 18 in. in diameter.



Rutland Church Plate.



LYNDON.—St. Martin.

The plate consists of a cup, paten, flagon, and dish.

The cup is $5\frac{1}{2}$ in. in height; the diameter of the mouth of the bowl $3\frac{1}{4}$ in., of the foot $3\frac{1}{4}$ in.; the depth of the bowl is $3\frac{1}{4}$ in., and the weight 7 oz. avoird. It has every characteristic of an Elizabethan cup (Plate XVIII.) The stem above the knop has been repaired, and to all appearances shortened at the place of repair. There are four Hall marks—(1) Italic *P*, the London date letter for 1632; (2) lion; (3) leopard; (4) D T in monogram between two pellets, a bird between two pellets below in a plain shield (see *Old English Plate*, 320). The lion is repeated under the foot.

The paten is one inch in height; the diameter of the top is $3\frac{1}{2}$ in., and of the foot $1\frac{1}{2}$ in., and the weight is 2.4 oz. It bears the same Hall marks as the cup. It is quite plain and shallow.

The dish is $10\frac{1}{2}$ in. in diameter, and the weight is 15.9 oz. There are four Hall marks—(1) Small black letter, *q* the London date letter for 1693; (2) lion; (3) leopard; (4) Cap. Roman IS, fleur-de-lys below in a heart-shaped shield. Round the edge is the inscription—"This plate was given by M^{rs} Mary Baily who lived for many years in the Family of S^r Tho: Barker Bart. & departed this life the 28th of October 1691."


The flagon is $11\frac{1}{2}$ in. in height; the diameter of the top is $3\frac{1}{4}$ in., of the base 6 in., and the weight 35.8 oz. It is a tall narrow tankard. On the belly, in front, is inscribed—"Lyndon. The gift of S B." There are four Hall marks—(1) Old English *A*, the London date letter for 1768; (2) lion; (3) leopard; (4) maker's mark, indistinct.

Extract from register—"M^{rs} Mary Baily was buried October 29 1691."

"Samuel Barker Esq^r was buried March 19 1759." Sarah, relict of the "late Samuel Barker Esq^r aged 91 was buried Dec. 23 1791."

The latter was, no doubt, the donor of the flagon. The Barkers formerly owned Lyndon. Mary Baily probably left by will money for the dish, which will account for its date being later than its inscription.

MORCOTT.—St. Mary.

The plate here consists of a cup, paten, a pewter flagon and plate, and a brass alms dish. The cup is $8\frac{1}{4}$ in. in height; the diameter of the mouth of the bowl is $4\frac{1}{2}$ in., of the foot 4 in.; the depth of the bowl is $4\frac{1}{2}$ in., and the weight $13\frac{3}{4}$ oz. avoird. There are four Hall marks—(1) ; (2) lion; (3) cr. leopard; (4) *q*, the London date letter for 1633.

The paten, which fits the cup as a cover, is $5\frac{1}{2}$ in. in diameter at the top, $2\frac{1}{2}$ at the foot, and weighs $6\frac{1}{2}$ oz. It bears the same Hall marks as the cup.

The pewter flagon is $14\frac{1}{2}$ in. in height; the diameter of the mouth

is $5\frac{1}{8}$ in., of the base $6\frac{3}{4}$ in., and of the broadest part $6\frac{3}{4}$ in. The four imitation Hall marks are indistinct; but (1) a bird in a shield, (2)



can be deciphered.

The pewter plate is $9\frac{1}{4}$ in. in diameter, and, in addition to the marks as on the flagon, a third, the crowned \times , is distinguishable.

The brass alms dish is 12 in. in diameter, and was supplied by Jones and Willis, of Birmingham. It has the sacred initials in the centre, and a text round the rim.

PILTON.—St. Nicholas.

There are here a cup, two patens, and two pewter plates.

The cup is 6 in. in height; the diameter of the mouth of the bowl is $3\frac{1}{8}$ in., of the foot $2\frac{7}{8}$ in.; the depth of the bowl is 3 in., and the weight 6.8 oz. There are five Hall marks—(1) Small n with mark above in a plain shield, the London date letter for 1570; (2) lion; (3) leopard; (4) fleur-de-lys, no shield or outline; (5) under the foot is the sun in splendour in a lozenge. The bowl is slightly bell shaped, with a flat base; round the bowl is a narrow band of foliage, in plain straps, divided into four curves, rather rudely done. The stem has a round knop, from whence it swells to both ends. Round the foot is a chain ornament—o—o—o—o—o

One paten, which fits the cup as a cover, is $1\frac{3}{4}$ in. in height; the diameter of the top is $3\frac{1}{2}$ in., and of the foot $1\frac{3}{8}$ in.; it weighs 1.9 oz. The same Hall marks, with the exception of the sun in splendour, occur as on the cup. It is of the usual saucer shape, with a rim, quite plain.

The other paten is one inch in height; the diameter of the top is $5\frac{1}{8}$ in., and of the foot $1\frac{1}{4}$ in., and the weight is 3.5 oz. There are no Hall marks. It is flat, and is slightly rounded; its edge is turned up vertically $\frac{1}{2}$ of an inch deep, evidently meant to fit some cup. The button of the foot has a short stem; on it is inscribed, "Pilton," and on the foot "cost 22^d" It is circa 1660. There never was a cup here other than the above in the memory of any one living.

The two pewter plates are each $8\frac{1}{8}$ in. in diameter, and are quite plain. They bear three marks—(1) *on the edge* R R, probably initials of some owner; (2) *underneath* an eagle displayed, "Thomas" above, "Hodgkin" below; (3) "London" in an oblong.

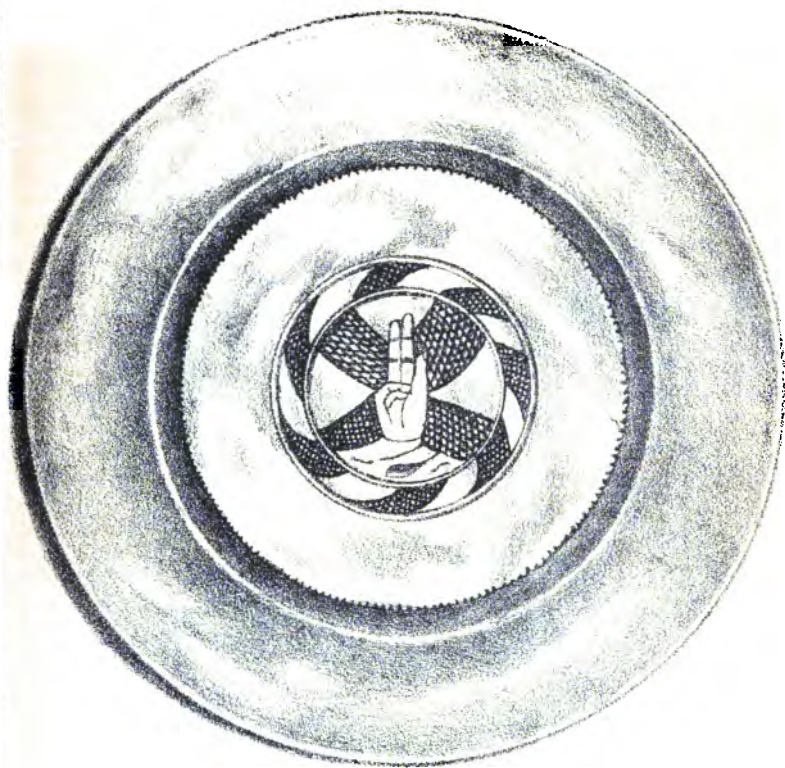
PRESTON.—SS. Peter and Paul.

The plate here consists of two cups, two patens, a flagon, a silver and a pewter plate.

One of the cups is $6\frac{3}{4}$ in. in height; the diameter of the mouth of the bowl is $3\frac{1}{4}$ in., of the foot 3 in.; the depth of the bowl is $3\frac{1}{4}$ in., and the weight 8 oz. 15 dwts. There are four Hall marks—(1) N, the London date letter for 1605; (2) lion; (3) leopard; (4) C. W., in a shape (see *Old English Plate*, 315). It is a very fine cup with grapes and leaves entwined on it. It does not bear any inscription.

The other cup is $6\frac{3}{4}$ in. in height; the diameter of the mouth of

Rutland Church Plate.



PRE-REFORMATION PATEN
C.1460-1500.

PRESTON.

the bowl is $3\frac{1}{2}$ in., of the foot $4\frac{1}{4}$ in.; the depth of the bowl is 3 in., and the weight 12 oz. 15 dwts. There are five Hall marks—(1) I K, the initials of the maker, John Keith; (2) lion; (3) leopard; (4) h, the London date letter for 1863; (5) the Queen's head.

The cup has a plain bowl, with a cross in a double circle dotted inside, engraved on it; a fleur-de-lys on the stem, and I H S on the foot. On it is inscribed "The gift of Sophia Elizabeth Belgrave, 1864."

One of the patens is 6 in. in diameter. There are no Hall marks on it. It is of silver gilt, and pre-Reformation date, circa 1480 (?), with angular depression. The edge is plain to the rim. It bears the device of the Manus Dei issuing from the folds of a sleeve, with a cruciform nimbus, within a wreathed circle. It weighs 4 oz. 10 dwts. (Plate XIX.).

The other paten fits the second cup described as a cover, but is not used as such. It is 6 in. in diameter, and weighs 3 oz. 5 dwts. It bears the same Hall marks and inscription as on the second cup described above.

It is a flat modern plate with I H S in a gilt circle in the centre, and there are four crosses round.

The flagon is 10 in. in height; the diameter of the top is $1\frac{3}{4}$ in., of the base $3\frac{1}{2}$ in., of the broadest part $4\frac{1}{2}$ in., and the weight is 15 oz. 15 dwts. With the exception of the date letter I, for 1864, the Hall marks are the same as on the second cup described above. The inscription without date is also the same, in addition to "Glory be to God on High," round the body of the flagon.

The silver plate is $9\frac{1}{2}$ in. in diameter and weighs 11 oz. There are four Hall marks—(1) **E G**, in old English type; (2) cr. leopard; (3) lion; (4) C, half erased, (?) the London date letter for 1680. The plate is quite plain, with a monogram formed of two J's and two L's, forward and reverse.

The pewter plate is quite plain, without marks or inscription.

RIDLINGTON—SS. Mary and Andrew.

The plate here consists of a cup and cover, a paten, flagon, and alms dish.

The cup is $6\frac{1}{2}$ in. in height; the diameter of the mouth of the bowl is $3\frac{1}{4}$ in., of the foot $3\frac{3}{8}$ in.; the depth of the bowl is $3\frac{3}{8}$ in., and the weight $8\frac{1}{2}$ oz. There are four Hall marks—(1) o in a pointed shield, the London date letter for 1691; (2) lion; (3) leopard; (4) **£** in a shape. The leaf pattern is very gracefully interlaced round the cup. The cover to the cup appears to have had a new foot added to it.

The paten is $2\frac{3}{4}$ in. in height; $9\frac{1}{4}$ in. in diameter at the top, $4\frac{1}{2}$ in. at the foot, and the weight is 22 oz. There are four Hall marks—(1) an anchor; (2) Brit.; (3) lion; (4) **Ⓢ** the London date letter for 1709. On it is inscribed, "The gift of Richard Watts Merch^t deceased to ye parish of Ridlington com: Rutland of w^{ch} his Father James Watts Clerke was formerly Rector."

The flagon is 12 in. in height; the diameter of the top is $3\frac{3}{4}$ in., of the base $6\frac{3}{4}$ in., and the weight 47 oz. The Hall mark and the inscription are the same as on the paten last described.

The alms dish is $5\frac{3}{4}$ in. in diameter at the top, $2\frac{1}{4}$ at the base, and $1\frac{1}{8}$ in. in depth.

Extract from the will of Richard Watts, proved in London 1707 :—

“Bequeathed to the poor of Ridlington the sum of fifty pounds sterling, and twenty pounds sterling for plate and utensils for the decent administration of the Lord's Supper.”


The paten and flagon were purchased with the above.

SEATON.—All Saints.

The plate here consists of a cup and cover, a flagon and plate of pewter, and a wooden trencher.

The cup is $7\frac{1}{8}$ in. in height, the diameter of the mouth of the bowl is $3\frac{1}{4}$ in., of the foot $3\frac{1}{8}$ in., the depth of the bowl $4\frac{1}{2}$ in., and the weight 10 oz. avoirdupois. There are four Hall marks—(1) AL, in a shape; (2) cr. leop.; (3) lion; (4) n, in a pointed shield, the London date letter for 1570. The bowl is long and narrow, supported on a stem with a knop and flat foot.

The cover, which is also used as the paten, is 1 in. in height, the diameter of the top is 4 in., and of the foot $1\frac{3}{4}$ in. The Hall marks are the same as are on the cup.

The flagon is of pewter 12 in. in height, the diameter of the mouth is $4\frac{1}{8}$ in., of the base $5\frac{1}{8}$ in., of the broadest part $5\frac{1}{2}$ in., and the weight 5 lb. 8 oz. avoird. There are four imitation Hall marks—(1) indistinct; (2) ? an animal crowned in a shield; (3) Britan. in a square; (4) —over these marks is the crowned x; at the bottom, inside, is a faint mark, which looks like the slip of a tree and a B, also a date 1670. The four marks first mentioned are repeated on the body near the handle, they are very indistinct. On the handle are the letters S C. It is a plain tankard, with handle, lid, and thumb piece. It is not used now, but is kept with the plate.

The pewter plate is 11 in. in diameter, and bears the marks as on the flagon.

The wooden trencher or alms dish weighs 1 lb. $14\frac{1}{2}$ oz., and is quite modern.

STOKE DRY.—St. Andrew.

The plate here consists of a cup and a paten.

The cup is $6\frac{1}{2}$ in. in height, the diameter of the mouth of the bowl is $3\frac{1}{2}$ in., of the foot $3\frac{1}{8}$ in., and the depth of the bowl is $4\frac{3}{8}$ in. Of the Hall marks the lion only is distinguishable. It is a plain bell-shaped cup, with the inscription two inches under the lip, “Conyers Peach Churchwarden 1708* Stoke Dry in the Countie of Rutland.”

The paten is 2 in. in height, the diameter of the top is $7\frac{1}{2}$ in., and of the foot 3 in. The Hall marks are obliterated. There is a bold

beading round the rim and foot. In the centre are the arms, scallop shells and stars (? whose). It weighs 10 oz.

UPPINGHAM.—SS. Peter and Paul.

The plate here consists of two cups, three patens, a flagon, and a brass lacquered alms dish.

The two cups are alike, $8\frac{1}{4}$ in. in height ; the diameter of the mouths of the bowls is $3\frac{1}{2}$ in., of the feet 4 in. ; the depth of the bowls is 3 in., and the weight 11 oz.

The bowls are half-egg shaped, gilt inside ; on each of them is inscribed, "Church of SS. Peter and Paul, Uppingham."

One of the patens is $1\frac{1}{4}$ in. in height ; the diameter of the top is $6\frac{1}{2}$ in., of the foot 3 in., and the weight 8 oz. It is an ordinary plate with a flat rim, and stands on a short stem. On it is inscribed, "Deo et Sacris Ecclesiæ Parochialis de Uppingham."

The two other patens are alike in all respects excepting the weight, one of them weighs 4 oz., and the other 5 oz. In the centre is engraved the Sacred monogram, surrounded by a circle of flames. They each bear the inscription, "Church of SS Peter and Paul Uppingham" as on the cups.


The flagon is 11 in. in height, the diameter of the top is $3\frac{1}{4}$ in., of the base 4 in., of the broadest part $5\frac{1}{4}$ in. It is a tall plain tankard, with moulded lid and base, a handle and spout. The inscription is the same as occurs on the cups and patens.

The above was supplied by Messrs. Lambert and Co., goldsmiths, 10, 11, and 12, Coventry Street, London, in 1871. What became of the old plate?

The brass alms dish is one foot in diameter. It is ornamented in the centre ; round the rim is the inscription, "It is more blessed to give than to receive," and on the inside is "× AD.M.G. × in usum Ecclesiæ Uppinghamiæ D.D. F.H. Richardson × Fest March MDCCCLIX."

WARDLEY.—St. Botolph.

The plate here consists of a cup and cover, a paten, and a pewter flagon and plate.

The cup is $7\frac{1}{4}$ in. in height ; the diameter of the mouth of the bowl is 4 in., of the foot 4 in. ; the depth of the bowl is $4\frac{1}{4}$ in., and the weight $11\frac{1}{2}$ oz. avoird. There are four Hall marks—(1)  ; (2) cr. leop. ; (3) lion ; (4) small black letter **a**, the London date letter for 1638. It is quite plain, and bears the words, "St. Botolph, Wardley," on it.

The cover is $1\frac{1}{8}$ in. in height ; the diameter of the top is $4\frac{1}{2}$ in., of the foot 2 in., and the weight $4\frac{1}{4}$ oz. Of the Hall marks, the maker only, as on the cup, occurs. It is quite plain, and bears the inscription, "1638 Ex dono Joh Roberts 48"

The paten is $1\frac{1}{4}$ in. in height ; the diameter of the top is $5\frac{7}{8}$ in., of the foot $2\frac{1}{2}$ in., and the weight $4\frac{1}{4}$ oz. There is only one mark, **FW** It is quite plain ; round the rim is the inscription, "In usu Ecclesiæ

parochialis de Wardley, Rutland—Deus Dedit.” Across the middle is “Sit hoc Deo Sacrum.”

The pewter flagon is 10 in. in height ; the diameter of the mouth is $3\frac{3}{4}$ in., and of the base $5\frac{1}{2}$ in. It is not used.

The pewter dish is 9 in. in diameter, and 3 in. in depth. It is not in use.

WING.—SS. Peter and Paul.

The plate here consists of a cup and cover paten, a paten, pewter flagon, 2 cruets, and a brass alms dish.

The cup is 7 in. in height ; the diameter of the mouth of the bowl is $3\frac{1}{2}$ in., of the foot $3\frac{3}{4}$ in. ; the depth of the bowl is $3\frac{3}{4}$ in., and the weight is 7 oz. 10 dwt. There are four Hall marks—(1) V, the London date letter for 1617 ; (2) lion ; (3) cr. leop. ; (4) [indistinct].

The bowl is bell-shaped, with a wheat-ear band round the centre, three times interlaced. In the middle of the stem is a small knob, ornamented with shallow chasing ; the same ornamentation occurs on two narrow bands at the foot. Near the mouth of the bowl is inscribed, “ 1617 Winge in Rutlande,” and inside the foot, “ Edward Sharpe, Cuthbert Deacon church wardens ” (Plate XX.).

The cover paten is $1\frac{1}{2}$ in. in height ; the diameter of the top is $3\frac{3}{4}$ in., of the foot $1\frac{1}{2}$ in., and the weight 3 oz. troy. It bears the same Hall marks as are on the cup. It fits the cup as a cover, and has an ornamental cross engraved on the flat of the underside of the foot. The wheat-ear pattern occurs on the outside of the cover ; inside is the inscription, “ Francis Meres Parson of Winge ” (Plate XX.).

The other paten is of base metal $1\frac{1}{2}$ in. in height ; the diameter of the top is $7\frac{1}{4}$ in., of the foot $2\frac{1}{2}$ in., and the weight is 7 oz. 4 dwt. There is not anything on it but a small mark, which looks like R.G. in a shield.

The pewter flagon is 11 in. in height, the diameter of the mouth is $4\frac{3}{4}$ in., of the base 7 in., of the broadest part 7 in., and the weight 3 lbs. 14 oz. avoird. It is a plain tankard, with handle and hinged lid. Inside, at the bottom, is the date “ 1714 ” under the figure of a stag in a circle.

The two cruets are of plain glass, with silver-mounted stoppers.

The brass alms dish is quite modern.

Francis Meres was an author ; some of his works have been reprinted lately. He is said to have been a friend, as well as a contemporary of Shakspere's.

[The third edition of *Old English Plate*, by W. J. Cripps, has been quoted from throughout.]

Rutland Church Plate.



WING.

CUP AND PATEN.



The Friar-Preachers, or Blackfriars, of Great Yarmouth, Norfolk.

BY THE REV. C. F. R. PALMER.

THE friar-preachers established themselves in a house at the south gate of Great Yarmouth, and began their foundation here in the year 1267. William Charles made them a donation of a plot of land, which lay adjoining to their dwelling; and May 17th, 1271, Henry III. gave them, in pure and perpetual almoign, a plot of land called *la Straunde*, 500 feet in length and the same in breadth, whereon to build and to dwell; and at the same time confirmed the gift of William Charles.¹ Thomas Fastolf, an inhabitant of the town, was a generous friend in the founding of the house, which was finished in 1273. The church, dedicated to St. Dominic, according to Speed, was built by Godfrey Pilgrym, a worthy and munificent burgess of Yarmouth, in 1280, at his sole cost. Henry III., Fastolf, and Pilgrym became the reputed founders of this Priory. Pilgrym died in the year 1304.

Thirty-five religious, more or less, were stationed here. When Edward I. was at Yarmouth, in 1277, he gave them, on Low Sunday (April 4th) an alms of 23s. 4d. to find them in food for two days.² In the following year the provincial (F. William de Southampton) was here, doubtless watching over the interests of the rising community; for, May 2nd, at Glastonbury, payments were made to king's messengers for carrying some royal letters to him at this town.³ Edward I., Feb. 15th, 1285-6, confirmed Henry III.'s grant of 1271.⁴

A very severe storm raged along the east coasts of England in 1287, and Yarmouth was greatly injured by the sea, which swept down several buildings, and to a great extent ruined the town wall. The house of the friar preachers suffered much, being covered with the waves.⁵ In order to escape a repetition of the same misfortune, the friars sought to fill up with stones, earth, and rubbish, a deep place in the town between their house and the house of Simon Salle, which was 130 ft. in length, and 115 ft. in breadth, and beyond which the sea often flowed, and to build on that plot. A royal writ was issued Feb. 12th, 1289-90, to the sheriff of Norfolk, to make enquiry if the royal licence might be given for this improvement, which involved the removal of part of the town wall. An inquisition was thereon taken. April 7th following, at Jernem'; and one of the twelve jurors who decided the matter was Thomas Fastolf. The jurors found that the wall, although newly built it had not withstood an unexpected and unusual sea, was still long and high enough for two hundred

¹ Pat. 55 Hen. III., m. 15.

² Rot. garder. de oblat. et elemos. regis, 5 Edw. I.

³ Rot. garder. (expense nunciorum), 6 Edw. I.

⁴ Pat. 14 Edw. I., m. 22.

⁵ Chron. Tho. Wykes: Cotton MSS., Titus A 14.

men against any assaults of the enemy ; that the deep plot adjoining the wall had been made by frequent and violent seas, and if the stones of the wall were removed, a channel would be made there, in which the sea would flow at every tide, and a gathering of waters be made even up to the gate, hindering everyone who came to the town with merchandise, and shutting up the usual way to the town, and the northern part of the town would be shortly under water ; that many friars of different orders, and clerks, commonly foretold that the sea would rise still higher, and it was the more necessary with all diligence to guard the town and inhabitants against the future danger ; and that for these and other causes it would occasion incalculable damage to remove the stones of that wall and lay bare the town to such *suffrage*. “De placea dicunt quod est quedam placea communis pertinens ad aisiammentum dicte ville jacens ad capud orientale communioris venelle totius ville versus austrum, ubi piscatores Quincque Portuum et aliorum habent aisiammenta sua, et habuerunt a tempore de quo non constat memoria, in eundo et redeundo ad retia sua differenda, siccanda, et in dicta placia terre ponenda et reparanda, pro voluntate piscatorum : et est illa placia communis et usitata ad aisiammenta piscatorum, pro eo, videlicet, quod reparatores retium, quolibet die mane tempore piscationis, dicto loco se offerunt ad conducendum ad retia piscatorum reparanda, ut predictum est : et est dicta placia post tempus piscationis usitata ad aisiammentum eorum, qui stramina sua, que sine quadriga duci non possunt, sine quibus allecia reparari et infraclari non possunt, ad quadrigas suas dehonorandas, et stramina sua ibidem ponenda et removenda, ex consueto, pro voluntate emptorum ; a quo aisiammento, si mercatores ad villam predictam venientes seu homines ville predicte essent impediti, dampnum incurrent inestimabile.”⁶ And so the friars abandoned their scheme.

The royal licence for first building the town walls was granted in 1262. The walls which skirted this religious homestead on the south were 138 yds. long, and on the east to the angle, 109 yards : the “Friars’ Tower” at the S.E. corner, 5 yds 1 ft. broad within their land, was completed in 1342. The exact boundary on the north where the Friars’ Lane runs cannot now be defined ; but the whole extent exceeded 6 a.,⁷ being probably about 12 a.

The executors of Queen Eleanor of Castile, shortly after Michaelmas, 1291, gave an alms of 100s., through J. de Berewyk, to F. William de Hotham, provincial, for this convent.⁸ The church enjoyed the usual right of sanctuary ; and the borough rolls now and then record the names of felons who had taken refuge in it, and were afterwards made to abjure the kingdom.⁹

⁶ Inquis. p. mort., 18 Edw. I., no. 140. Jurors : Hen. Randolph, John Alein, Cha. de Goseford, Eustace Batalie, Benedict de Lenn, Rich. Randolph, Will. Fegge, Nich. de Horseie, Tho. Fastolf, Tho. Sparwe, Rob. de Giselham, Nich. de Neteshirde.

⁷ Manship’s *Hist. of Yarmouth*, edited by C. J. Palmer.

⁸ Rot. (garder.) liberat. pro. regina, etc., 19-20 Edw. I.

⁹ Manship.

During the ravages of the great pestilence in 1349, the friar-preachers had many bequests from those who then prudently made their wills : *Simon de Halle*, of Great Yarmouth, Apr. 14th, bequeathed 10s. for each house of friars predicants, minors, and carmelites in Great Yarmouth ; *Alice Cristion*, of Great Yarmouth, Apr. 16th, 2s. to each house of friars predicants, minors, and carmelites in Great Yarmouth ; *Simon de Stalham*, of Great Yarmouth, Apr. 23rd, 40d. to the friars predicants of Great Yarmouth ; *Isabel wife of Geoffrey de Fordele*, burghess of Great Yarmouth, and then bailiff of the same town, May 18th, 12d. to each order of friars of Great Yarmouth ; *Anselm de Fordele*, burghess of Great Yarmouth, May 23rd, 40d. to the friars predicants of the same town ; *Charles Beneyt*, burghess of Great Yarmouth, May 25th, 12d. to the friars predicants ; *Robert Norton*, baker, May 26th, 2s. to the friars predicants (of Great Yarmouth) ; *Robert Mariot*, of Great Yarmouth, May 27th, 2s to each house of friars predicants, minors, and carmelites in Great Yarmouth ; *William Fleming*, burghess of Great Yarmouth, May 30th, 10s. to each house of friars in Great Yarmouth ; *John de Brouneswelle* of Great Yarmouth, June 4th, 2s. to each house of friars predicants, minors, and carmelites in Great Yarmouth ; *Jeffrey de Stalham*, burghess of Great Yarmouth, June 4th, 30s. to the friars predicants of Great Yarmouth ; *John Yue* of Great Yarmouth, July 30th, 10s. of silver to each house of friars of the town of Yarmouth and of South Town."

Simon de Ormesby, smith, Jan. 26th, 1349-50, directed his body to be buried in the church of the order of friars predicants of Great Yarmouth, and bequeathed to the friars predicants where his body was to be laid 10s., to F. Alexander de Briston of the same order 12d. to be received of his son John whilst he lived, and to friar de Boton of the same order 12d. *Cecily, late wife of John Gerner*, tailor, Mar. 16th, 1349-50, bequeathed 20d. to each order of friars in Great Yarmouth, to celebrate twenty masses for her soul immediately after her decease. *William Oxney*, burghess of Great Yarmouth, in 1355, bequeathed 13s. 4d. to each order of friars predicants, minors, and carmelites in Great Yarmouth. *Elizabeth de Burg, lady de Clure*, Sept. 25th, 1355, bequeathed 8l. "a qatre ordres de freres en Jernem'": will pr. Dec. 3rd, 1360 She was granddaughter of Edward I. by his daughter Joan of Acres, and died Nov. 4th, 1360. *Stephen de Stalham*, burghess of Great Yarmouth, in 1362, bequeathed five marks to each house of friars minors, predicants, and carmelites in Great Yarmouth. *Geoffrey Garneys*, of Metyngham, chaplain, Dec. 30th, 1370, desired his body should be buried in the church of the friar preachers of Magna Jernemuthe ; will proved Feb. 3rd following. *John de Stalham*, of Great Yarmouth, in 1374, bequeathed five marks to each house of friars of Yarmouth, Magna and Parva, to celebrate for his soul, etc. *Jeffrey de Drayton*, of Great Yarmouth, in 1374, bequeathed 40s. to each house of friars mendicants in Great and Little Yarmouth. *Thomas de Wyngfeld*, at his manor of Lethingham, July 17th, 1378, left five marks to each convent of mendicant friars in Norfolk and Suffolk, to celebrate for his soul : will pr. Sept. 27th. *William de Stalham*, of Yarmouth, in 1379, bequeathed five marks

to each house of friars of Great Yarmouth and Little Yarmouth, to celebrate for his soul, etc. *Simon atte Gappe* of Great Yarmouth, in 1379, bequeathed 13s. 4d. to each convent of friars of the orders of mendicants in the said Yarmouth and South Yarmouth. *Peter Bennet*, burgess of Great Yarmouth, in 1381, bequeathed 5s. to each order of friars predicants, minors, and carmelites of Great Yarmouth, and of St. Austin of Little Yarmouth. *Nicholas Wildegoose*, of Great Yarmouth, in 1385, gave five marks to each convent of friars of the four orders of mendicants in Great Yarmouth and South Yarmouth. *Sir John de Plaiz*, June 22nd, 1385, at Ocle-Magna in Essex, bequeathed to all the houses of friars mendicants in Norfolk, Suffolk, Essex, and Cambridgesh. to every house five marks: will pr. July 16th, 1389. *Dame Eleanor relict of Sir Ralph Gerberge*, knt., Wykhampton, Aug. 6th, 1386, bequeathed 13s. 4d. to the convent of friar preachers of Magna Jernem': will pr. Aug. 28th. *John Rayl*, of Magna Jern', barker, Sept. 14th, 1386, bequeathed 10s. to each order of friars of Magna Jern' and Southton. *Jane, once wife of Sir Thomas de Loudham*, knt., Jan. 25th, 1399-1400, at Somerleton, bequeathed, 13s. 4d. to the prior and convent of the order of preachers of Magna Jernemuth: will pr. Mar. 18th following. *Alice Hemgrave*, lady of Mutford, Aug. 12th, 1401, bequeathed five marks to the friar preachers of Graunde Jerne-muth: will pr. Jan. 19th following. *John Maulteby*, knt. Oct. 27th, 1403, gave and bequeathed to the four orders of friars in Magna Jernemuth and Parva Jernemuth ten marks to be equally divided among them, to celebrate specially and pray for his soul and the souls of Agnes his consort, his parents, and all to whom he was beholden: will pr. Dec. 18th. *Elizabeth late wife of William Elmham*, knt., Dec. 1st, 1419, at Westhorpe, bequeathed 40 marks to the convents of friars in Suffolk, Norfolk, and Cambridge, to perform the trental of St. Gregory for her soul, and the souls of all to whom she was beholden: will pr. Feb. 14th following. *Katherine Braunch*, Aug. 3rd, 1420, bequeathed 6s. 8d. to each house of mendicant friars at Magna Jern': will pr. Sept. 5th. *Robert Clere*, Aug. 14th, 1420, bequeathed 20s. to each house of friars in Jern' and South Jern': will pr. Sept. 3rd. *William Garneys* of Stoktone, esq. Feb. 13th, 1420-1, willed that a thousand masses should be celebrated for his soul as speedily as possible after his decease by the friars of the four orders in Norwic, Donewic, and Jernemuthe, at the discretion of his executors: will pr. Apr. 6th, 1425. *Dame Elizabeth late wife of John Rothenhale*, knt., Oct. 16th, 1438, bequeathed 20s. to each order of mendicant friars both of Norwic and Mag' Jernemuth: will pr. July 11th, 1441. *Jane lady de Bardolf*, widow, Sept. 7th, 1446, willed that a thousand masses should be celebrated either during her life or as speedily as possible after death by friars or other devout priests, and assigned 4d. for each mass; and five marks to each order of friars within the diocese of Norwich, for the souls of her parents, benefactors, and specially for her deceased husband, and mercifully to obtain grace for her soul: will pr. Apr. 3rd, 1447. *Henry Inglose*, knt., June 20th, 1451, bequeathed 20s. to each house of the order of

friar-minors, preachers, carmelites, and augustinians in Norfolk: will pr. July 4th. *Peter Garneys*, of Beklys, esq., Aug. 20th, 1451, left 100s. for a thousand masses to be celebrated as speedily as convenient after his decease by the four orders of friars in Norwic, Yernemuth, Donewic, Gipsic, and elsewhere at the discretion of his executors, for the souls of himself, his parents, and friends: will pr. Feb. 5th following. *Richard duke of York*, father of Edward IV. was a benefactor, dying in 1460. *Nicholas Pykering*, who was buried in 1466 in the steeple of Filby church, gave 10s. to every order of friars at Yarmouth. *Sir Miles Stapleton* of Ingham, who died Sept. 30th, 1466, bequeathed a legacy: will of 1444? pr. Dec. 21st, 1466. *John Reppys* of Horyngflete, Sept. 23rd, 1473, bequeathed to each order of friars of Jernem', 2s. and one coomb of corn and one coomb of malt: will pr. Dec. 7th. *John Jernegan* of Wirlyngham Parva, esq. there, Oct. 31st, 1474, bequeathed 6s. 8d. to each order of friars at Magna Jernemuthe and Southetowne: will pr. Dec. 9th. *John Heyden*, Mar. 24th, 1476-7, desired to be buried in the cathedral of Norwic, and bequeathed five marks to each house of mendicant friars in Norwic, Lenn, Brunham, Walsyngham, Thetford, Blakeney, and Jernemuth, to keep his *annuale* in Lent for five years: will pr. June 20th. 1480. *Katherine Fastolfe*, widow of John Fastolfe late of Sutton, esq., Nov. 20th, 1478, bequeathed 20s. to the friar-preachers of Jernemuthe: will pr. July 20th, 1489. *Jane Braunch*, Jan. 27th, 1480-1, bequeathed 20d. to the blak Frers of Yermuth: will pr. Jan. 26th, 1485-6. *Margaret Paston* late wife of John Paston esq. and daughter and heir to John Mauteby, esq., Feb. 4th, 1481-2, bequeathed "to yche of the iiij houses of Frerys of Yermouth and at the south-town, to pray for myn sowle xx^d:" will pr. Dec. 18th, 1484. *Edmund Clere* of Stokesby in Flegge, Norfolk, esq., May 24th, 1484, bequeathed 13s. 4d. to the four orders of friars in Yermouth and Southtowne, equally to be distributed among them; and he would have Dr. John Ceyford, of the Blake Fryers, to sing for him for eight years after his dicease: will pr. Nov. 12th, 1488. *Robert Pigot*, in 1491 left a small legacy: he was buried at Walsingham. *Elizabeth Clere* of Takeweston, widow of Robert Cler, esq., of Ormesby, Norfolk, Jan. 13th, 1492-3, desired to be buried in Christ Church, Norwich; "I bequethe to every howse and convent of Frers in Norff. xxs. and to eu'y frer of the seyde howse being preest, And that shalbe at the dyrige and Masse be not the evyn byfor And the day of my buryeng, and that wole seye withinne iij dayes next aftyr my buryeng by hym sylf A dirige Comendaçon And a masse of Requite' for my sowle' "and for othyr of my frendys sowles that I am byholde to 4d. It'm I wole that euery ordyr and Convent of the iij orders of frers in Norff. sey dirige and masse by note yerely duryng the seyde ij yers on my yereday, or withinne iij dayes after the same day in their owen Chyrche and Convent, prayeng as is aboveseyd, and have therfor yerely eu'y ordyr x^s:" will pr. Mar. 6th. *William Godell* the elder, of Southwold, in 1509, bequeathed "to the Blackfryers of Yarmouth, 10s. for a trental" *Robert Grey* of Walsingham, in 1514, left a small legacy. *Walter Lebbard* of Wirlyngham, Feb. 22nd, 1514-5,

bequeathed to the four orders of friars in Jernemuth, 26s. 8d., that is to say, 6s. 8d. to each of them : will proved Mar. 19th following.¹⁰

In the list of interments at various churches given in a MS. of the College of Arms (F. 9 Interments), one name only is given of "the bodies buried in the Black Fryers of Yermouthe," "Thomas son of Sir Thomas Bowett, Knt." To this may be added probably, Godfrey Pilgrim, in 1304 ; and with some certainty, Simon de Ormesby in 1349, and Geoffrey Garneys in 1370, both of whom are mentioned in the wills ; also F. John Fastolfe.

In 1313 F. WILLIAM DE REPPS was prior here ; for in 7 Edward II. John de Folsham was attached to answer him and Simon de Wacton, for detaining a book called Porthois. He it must have been whom the foreign amanuensis styles "priorem Gartileyci" as one of the eight heads of houses in England, whom the general chapter of the order held at London in May, 1314, deposed from office, and declared incapable of re-election." F. ROBERT BEVYNGHAM was prior in 1455, and received, Nov. 8th, the pension of 20l. for the provincial chapter, which was probably, that year, celebrated at this house.¹² F. EDMUND HARCOCK was prior in 1532.¹³ He got into great trouble by a sermon which he preached on Easter Monday (Apr. 6th), 1534, at Norwich, on *Psalm* lxxviii. v. 24 of the Vulg., "Obscurentur oculi eorum, ne videant," wherein, although he prayed for the honourable estate of his sovereign "nott only because he ys chefe lorde of thys lande, butt also be cause he ys supreme hede off the chyrche off ynglande," he compared his own times to those of the Babylonian captivity, and the English church to Jerusalem under its desolation. But he soon made submission, being made to confess himself neither God nor angel, "but man wyche may erre ; wherfor yff he have erryd yn any man's iudgement, he ys content to submyte hym selfe under the correccon and reformacon of oth^r, as ytt shall please hys sup'yors vnder the kyngs grace to ordre him."¹⁴

Among the friars here was F. John Fastolfe, D.D., who attained some eminence in his own day, and for whose soul the religious of Yarmouth were bound to pray, with many more of that ancient and noble family.¹⁵ The master-general of the order, June 22nd. 1397, made F. Nicholas de Wyteby, lector of theology here for two years, and assigned F. Robert Killan to this house. The master-general also gave license, Mar. 20th, 1496-7, to F. John Tefoyd, S. Th. Mag., of this convent, to have a chantry or chapel "extra ordinem."¹⁶

¹⁰ Swinden's *Hist. of Yarmouth*. Transcripta ex div. reg. testamentorum in offic. reg. Norw. : Harl. MSS., cod. x. Blomefield's *Norfolk*. Nichols' *Royal Wills*.

¹¹ Acta cap. gen. ord.

¹² Exit. scac. mich., 34 Hen. VI., m. 3. Manship.

¹³ Manship.

¹⁴ Treas. of Rec. of Exch., vol. A ³/₁₁, fol. 23.

¹⁵ Weever's *Funerall Monuments*.

¹⁶ Reg. mag. gen. ordinis, Romæ asservat.

About the year 1477, William of Worcestre, alias Botoner, compiled his curious and interesting Itinerarium. He was one of the household of Sir John Fastolf, of Caistor, near Yarmouth, who died Nov. 5th, 1459; and made the following notes concerning the friar-preachers of *Jurnemutha*.

"Ecclesia fratrum predicatorum (fundata) per Godfryd pylgrym, 1280, et a morte J. Fastolf 179.

Godefridrus Pylgrim, vir nobilis et magnificus nominatus per totum regnum, obiit 1304.

Fundatio ordinis predicatorum ibidem A. C. 1267, et finit A. C. 1273."

The seal of this priory has been engraved in the *Gentleman's Magazine*, vol. lxi. p. 513; in Ives' *Sigilla Antiqua Nonfolcensia*; and in the *Norfolk Archaeology*, vol. iii., p. 367, where it is thus described: "Seal, oval (vesica-shaped), and representing within a triple canopy in front of a church or monastery, the Blessed Virgin with the Infant Jesus in the centre, between an abbot or prior (St. Dominic holding a long cross) on her right hand, and a bishop (archbishop?) on her left: beneath is an arch in which fish (two herrings), are swimming. Above all the crescent and star may be seen. Legend: 'S' CONVENT' FR'VM · PREDIC · GER · NEMVTE ·." The figures of the seal render it probable that the priory was dedicated in honour of the B. Virgin Mary, St. Dominic, and an episcopal personage, who here cannot be identified in the absence of any distinctive emblem.

In the year 1525 (17 Hen. VIII.), the church of this convent was burnt down and utterly desolated, and was never restored, so that the fire eased the labour of those who a few years later demolished the whole foundation.¹⁷ The assembly of the grocers of the town was held at the *Black Fryers*, May 8th, 1534, and again probably for the last time here, May 19th, 1538. The destruction of this community was effected by the suffragan bishop of Dover, who, in Nov., 1538, wrote to Thomas Cromwell, naming nineteen convents of friars which he had received to the king's use, and among them "the Blacke, the White, and the Grey, in Yarmouthe."¹⁸ The lands and possessions of the friars, after they had been unhoused, did not long remain in the hands of the crown. The site, with the gardens, orchards, etc., within the precincts, was let to William Woodhouse, gent., for 13s. 4d. a year; a garden had been already leased to John Pylte, for 3s. 4d. a year; and two tenements were let to John Hane, for 11s. a year. Thus the whole brought in an annual rent of 27s. 8d.¹⁹ Woodhouse obtained a royal lease, Apr. 1st, 1541, of all that he and Pylte held (except such buildings as the king had ordered hereafter to be pulled down), for 21 years, at the rent of 16s. 8d.²⁰ The particulars of the grant were made out

¹⁷ Manship.

¹⁸ Miscellaneous Letters, temp. Hen. VIII., 2nd series, vol. viii., 117.

¹⁹ Ministers' Accounts, 31-32 Hen. VIII., no. 118.

²⁰ Enrolment of leases, Court of Augm., vol. ccxiv., fol. 24.

for Richard Andrewes, gent., *Apr.?* 1542, for all in Woodhouse's and Pylte's tenure, with the "Memor'd' the said Andrewes must be bounde in recognizunce for and concernynge the Woods growinge on the p'missis. RICHARD RYCHE."²¹ And thus the grant was made, June 17th following, to Richard Andrewys, of Hayles, co. Glouc., gent.; and Leonard Chamberleyne, of Woodstok, Oxon., esq., to be held by the former, his heirs and assigns for ever, in capite, by the twentieth part of a fief and the yearly rent or tenth of 20d.²²

Andrewes (Chamberlayn being only his trustee) soon parted with the whole, which came into the possession of Rich. Bysshop and John Ladd. They had a royal license, Oct. 10th, 1558, to assign it to Edmund Moone, gent., and Susanna his wife, the property being specified to consist of "unum mesuagium vocatum le Blacke Fryars, unum columbarium, sex gardina, sex acras terre cum pertinentiis in villa de Magna Yernemouth tam infra muros quam extra."²³

Edmund Moone, surviving his wife, in his turn had licence, Feb 10th, 1567-8, to assign all to Gilbert Walton, gent.²⁴ In a few years the lands passed to other owners; and at the present time are much subdivided among numerous proprietors, and mostly built over. No remains of the conventual buildings mark the site of this religious house. Very soon after the dissolution the ruins of the church were employed to repair the town-walls, and the whole of the foundations were dug up, and disposed of to the same use. The rest of the buildings quickly disappeared. However the hewn stones seen in the town-wall constructed of flint, pebbles, and shingle, present a memorial of the Blackfriars. In the cellar of a house in Friars' Lane, is still to be seen built in the wall a stone gargoyle, which doubtless belonged to the church or priory. About thirty years ago, some workmen in making a well at the back of this house, came upon a skeleton in a very perfect state, but no remains of a coffin could be seen.²⁵

On the mediæval meaning of the word "Murra."

BY W. H. ST. JOHN HOPE, M.A.

THERE can be no doubt that the "cultellum cum manubrio de murro," quoted by Mr. Dillon in his paper on weapons (p. 4), was a knife with a handle of *maplewood*. Miss E. Taylor (p. 78) somewhat hastily concludes that "de murro" means "of fluor spar," but surely, setting aside all other questions, a dagger-handle would never

²¹ Particulars for grant, 33 Hen. VIII.

²² Pat. 34 Hen. VIII., p. 2, m. 15 (16).

²³ Rot. orig. 5, 6 Phil. and Mary, p. 1., ro. 22.

²⁴ *Ibid.* 10 Eliz., p. 1., ro. 41.

²⁵ *Manship*: by C. J. Palmer, who traces more fully the later descent of the property.

be made of a material so brittle that a moderately hard blow or a fall on a stone floor would fracture it. It seems to me that the whole question rests, not on what Pliny or other ancient writers understood by *murra*, but on the significance of the word in its various forms in England during the 14th and 15th centuries.

First, what do our old English dictionaries say on the point :—

- (a) Mr. Wright in his *Volume of Vocabularies* quotes a metrical vocabulary perhaps of 14th century date, in which we find (p. 181) that the Latin *mirra* = English *masere*.
- (b) The *Promptorium Parvulorum** gives as the Latin for "masere," *murrus* and *murra*.
- (c) The *Catholicon Anglicum* of 1483† also gives *murra* and *murreus* as Latin for "maser."

Secondly, a reference to any series of medieval wills or inventories—e.g., the invaluable volumes of *Testamenta Eboracensia*, published by the Surtees Society—will show that under various names, such as *murrae*, *murrei*, *mirrei*, *mazeri*, *mazerei*, *ciphi* or *cuppae murrei* or *de murra*, *de murro*, and *de mazer*, a very common and evidently much prized drinking bowl was meant; but other applications of the words are of such rare occurrence, that after careful search through the four volumes of *Testamenta Eboracensia*, I have only come across the following entries :—

- 1374. Will of Alan de Alnewyk, goldsmith, of York.‡
unum cultellum cum manubrio de murro.
- 1392. Will of Robert Usher, of East Retford.§
j baslard cum manubrio murreo.
j cultellum cum manubrio murreo.
- 1395. Inventory of John de Scardeburgh, rector of Tichmarsh. ||
(*Inter jocalia*).
unum baselard ornatum cum manubrio de murro.
- 1431. Will of John Wyndhill, rector of Arncliffe.¶
par cultellorum cum manubrio de masser' et argentato.
- 1439. Inventory of Robert Tankard, of York, girdler.**
(Amongst the contents of his shop),
De iij manubriis de maser iijd.
- 1444. Will of Sir Giles Daubeney, knt.††
A poudre box of maser gilt.

That the *murro* of the knife handles was the same as that of which mazers were made is proved by the fact that the inventory of John de Scardeburgh above quoted, also contains the following entries :—

- unus ciphus murrius cum operculo murrio
- ciphus murrius cum pede et rosa in fundo, pret. ixs.

* Ed. Camden Society, 328. † Camden Soc. New Series, XXX. 229.

‡ *Test. Ebor.* I. 91. § *ib.* I. 177. || *ib.* III. 3. ¶ *ib.* II. 34.

** *Test. Ebor.* III. 96. †† *ib.* II. 113.

ciphus murrius ligatus, cum tenea Flandrensi pret. vijs.

ciphus murrius ligatus cum leone nigro in fundo.

ciphus murrius ligatus fractus cum folio columbino in fundo, pret.

vjs.

ciphus murrius niger, ligatus, pret. viijs.

unus godet de murro cum operculo murrio, pret. ijs.

The identity of *murra* and *mazer* is illustrated by a few important items:—

1365. Will of Henry de Blythe, of York, citizen and painter.*

ciphum de murro vocatum knopmazer.

1400. Will of Richard le Scrope, lord of Bolton.†

meliozem ciphum meum de murreo scilicet mazer.

unum mazer vocatum Spang.

1403. Will of Roger le Scrope, lord of Bolton, (son of above)‡

Item j ciphum de argento coopertum vocatum le Constable cup.

Item j maserze vocatum Spang quos quidem ciphum et murram lego sub condicione predicta.

1436. Will of John Newton, esq.§

Lego Willelmo filio meo seniori unam murram quae vocatur cosyn.

1436. Will of William Newton, esq., (son of the above.) ||

a cup by name a masour called from old time "cosyn."

1455-6. Will of Margaret Kirketon, of York, widow.¶

unam murram cum uno browne shell.

1497-8. Will of Agnes Hildyard, of Beverley, widow.**

ij maser bandes inde factur' unam murram.

unam stantem murram sine coopertorio.

It is also worth while to compare the two following accounts:—

(1) In 1446, amongst other plate in the frater of the great Benedictine monastery of Durham,†† were

j Murra cum pede deaurato vocata **Berdewyke** cum cooperculo.

alia Murra larga et magna vocata **Abell** sine cooperculo.

una alia Murra pro alta mensa in Refectorio, cum cooperculo.

unus Ciphus vocatus **Beda**.

xij Murrae magnae et largae cum uno cooperculo; quorum iij cum pedibus.

xxxij Murrae usuales, et una Nux cum ij cooperculis.

(2) The "Rites of Durham," written in 1593,‡‡—but which describes "all the ancient monuments, rites, and customes belonging or being within the monastical church of Durham before the suppression"—tells us that

"Within the said Frater House door, on the left hand as one goes in, there is a strong AMBRIE in the stone wall, where a great mazer, called the GRACE-CUP, did stand, which did service to the Monks

* *Test. Ebor.* I. 75.

† *ib.* I. 275, 276.

‡ *ib.* I. 329.

§ *ib.* II. 58.

|| *ib.* II. 58.

¶ *ib.* II. 201.

** *ib.* IV. 133.

†† Surtees Soc. II. 94.

‡‡ Surtees Soc. XV. 68, 69.

every day, after grace was said, to drink in round the table. Which cup was largely and finely edged about with silver and double gilt with gold, and many more large and great mazers after the same sort. Amongst which was a goodly great mazer called JUDAS-CUP, edged about with silver and double gilt, with a foot underneath it to stand on, of silver and double gilt, which was never used but on Maundy Thursday at night in the Frater House, where the Prior and the whole Convent did meet and keep their Maundy. There lay also in the same ambrie the goodly cup called SAINT BEDE'S BOWL the outside whereof was of black mazer, and the inside of silver double gilt, the edge finely wrought round about with silver and double gilt. The foot of the said bowl was of silver and double gilt. And every Monk had his mazer severally by himself to drink in. And all the said mazers were largely and finely edged with silver, double gilt."

Murra was clearly a substance which could be obtained without much difficulty, for we find that in the frater at Canterbury in 1328, there were no less than one hundred and eighty-two *murrae*; at Battle abbey in 1437, there were thirty-two; and Durham in 1446, as we have just seen, possessed forty-nine.

So much for what medieval records show.

We will now turn to existing examples of *murrae* and mazers.

Despite the great number of these highly prized vessels which was in use during the fourteenth, fifteenth, and sixteenth centuries, diligent enquiry throughout England has only brought to light about fifty examples that have escaped destruction.

I have personally examined, with two or three exceptions, and described the whole of these mazers for the Society of Antiquaries,* and in every case where the original bowl has survived (and this is so in nearly all) it is of *maplewood*.

To be quite sure on this point, I asked Professor A. H. Church to be kind enough to examine the mazers for me, which he did, and at once pronounced in favour of maplewood.

It is due to the fact of their being turned out of spotted or speckled (bird's eye) maplewood, that these vessels were termed "mazers," the word, according to Professor Skeat, being of Low-German origin, of which the middle High-German form is *mase*, and the old High-German *māsd*, meaning "a spot,"—whence also our word "measles"—so a mazer is simply a bowl made of spotted wood, which was edged with silver to prevent it splitting.

It may be objected that there is nothing to show that these fifty vessels are the survivors of the numerous mazers and *murrae* of medieval days. I have, however, been fortunate enough to find five

* See *Archaeologia*, Vol. 50. pp. 129-193.

cases where a mazer described in a medieval inventory is still in existence.

1. In the possession of Corpus Christi College, Cambridge.

In an inventory of the College plate, etc., drawn up in the early part of the fifteenth century, amongst other mazers mentioned, is the following:—

Item unum maser cum coopertorio bene apparatus cum latis ligaturis argenteis in circumferencia et pede cippi et capite coopertorii argenteis bene deauratis et in medio cippi columpna est argenti deaurati super quam sedet s' cygnus deauratus.

This mazer—a maplewood bowl with silver gilt band, and the unique feature of a beautifully wrought hexagonal pillar surmounted by a swan, all of silver gilt, fixed in the bottom—is still preserved at the College.* Its cover is unfortunately lost.

2. In the possession of the Dean and Chapter of York.

This famous mazer, known from the inscription on the band, as "Archbishop Scrope's Bowl," is now kept in the vestry of York Minster, where it has probably been seen by many readers of this paper.

Its history is fortunately known.

It was probably originally the property of, if not made by, Henry Wyman, an eminent goldsmith of York, and mayor of that city in 1407, 1408. and 1409, who died in 1411. After his death it was given by his widow to the guild of Corpus Christi at York, and is thus described in an inventory of jewels, etc., of that fraternity, dated Oct. 2nd, 1465:—

unus ciphus magnus de murro cum ligatura plana ex argento deaurato, qui vero ciphus indulgentialis digno nomine censetur, et hac de causa: Beatae quidam memorie dominus Ricardus Scrop, quondam archiepiscopus Ebor. vere poenitentibus et confessis qui si de hoc cippo sobrie tamen cum moderamine et non excessive, nec ad voluntatem, mente pura potaverit, quadraginta dies indulgentie contulit gratiose. Eadem enim murra appret. xls. Quam quidem murrā seu ciphum Agnes Wyman olim uxor Henrici Wyman, quondam majoris civitatis Ebor. fraternitati Corporis Christi obtulit, quam devote, cujus anima pace requiescat perpetua. Amen.†

After the dissolution of the guild in 1546, this mazer came into the possession of the York Company of Cordwainers, but how or when is not known.

When this Company in turn was dissolved in 1808, the mazer was presented by them to their "Head Searcher," Mr. William Hornby, who gave it to the Dean and Chapter of York.

This *murra seu ciphus* is made *de murro*, i.e., maplewood.

* See the engraving of it in *Archaeologia*, Vol. 50. p. 144.

† Surtees Soc., LVII. 291.

3. In the possession of All Souls' College, Oxford.

This foundation is so fortunate as to possess a number of mazers and other interesting medieval relics.

Among the mazers is one of unusual shape with an enamelled boss or "print" in the bottom, bearing a shield—*sable, a griffin segreant ermine*, over which are the letters T. B. These are the arms and initials of Thomas Ballard, sheriff of Kent in 1452, and the mazer is clearly that mentioned in the inventory of the college *bona et jocalia*, dated November 3rd, 1448, as

j murram magnam coopertam cum armis T. Ballard' armigeri.

This *murra*, which retains the metal ring of its cover, is made of maplewood.

4. In the possession of Pembroke College, Cambridge.

The well known "Valence Mary" cup preserved by this foundation, though now all of metal, was originally a "standing mazer" with a maplewood bowl, but this having at some time been broken, has been replaced by one of silver-gilt. In an inventory of the College, dated 1491, is an added entry of gifts made by Robert Sokborn, who was elected Fellow in 1470, and died in 1502, of thirteen silver spoons and
una murra argentea cum scriptura circumiente GOD HELP AT NED
et cum coopertorio ligneo pilam argenteam et deauratam in
summitate habente.

The identity of the "Valence Mary" cup with the *murra* of the inventory is proved by its stem being inscribed, **GOD help atned**. This mazer has lost its cover.

5. At Edward VI.'s Almshouses, Saffron Walden, is preserved a maplewood mazer, with a silver gilt band, and the Blessed Virgin and Child engraved on the print, which mazer Pepys in his Diary (Feb. 27th, 1659-60) describes as drinking out of.

An inventory of the goods in the Almshouses in 1524, describes as
In the Botre. a masyr w^t sylver and gilt.

This was probably the vessel under notice, as its band bears the London hall-marks for 1507-8.

From these facts there can be, I think, no question (1) of the identity of *murrae* and mazers, and (2) from surviving examples, that mazers were made of maplewood; and as three of the very few existing mazers, which are undoubtedly made of maplewood, are described in medieval records as *murrae*, it seems only reasonable to assume that the handles of favourite knives and daggers, and other articles, when described as *de murro* or *de murra*, were formed of the highly prized and beautifully mottled maplewood.

Precedency and the Peerage in the time of James I.

BY ROACH LE SCHONIX.

A REMARKABLE and valuable manuscript, of the time of James I., is in my possession, which gives a series of varied statistics and information with regard to the kingdom.* The writing is of a clear and legible character, and it seems to have been compiled for the use of the king himself, or for some high official about the court.

It covers sixty-four folio pages of paper, and is bound in a parchment cover, which still bears the notation and lettering of part of an old Breviary of Paschal-tide. The edges of the leaves have been gilded, and the ribbons tying the cover of white silk. There is no date, but it was compiled, as is clear from internal evidence, at the very beginning of the reign of James I.

The manuscript comprises ten distinct divisions of information, in the following order :—

I. "The placinge of all estates according to ther Degrees."

II. "The nobilitie of Englande according to their authorities and degrees."

III. "Funeralls."

IV. "Officers of the state and of the Royal Household."

V. "Townes of Warr, castles, Bulwarkes."

VI. "Keepers, Officers, and Ministers of Castles, Howses, Parkes, Forrests, and Chases."

VII. "The names of His Majesties Shippes with the number of men and of furniture requisit for the settinge forth of them."

VIII. "The General Mustars taken throughout the whole realme of England and Wales."

IX. "The names of such as are certified unto the Exchequer to be fugitives over the sea contrarie to the Statute of the 13 of Elizabeth."

X. "The number of Churches within everie shiere in England and Wales."

The two first of these headings, which form a kind of Peerage of the day, are now reproduced *verbatim*, and the rest of the manuscript will be given on a future occasion.

THE PLACINGE OF ALL ESTATES : ACCORDING TO THER DEGREES.

A DUKE.

A DUKE must goe after his dukedome and not after his creation and the dutchesse his wife according to the same.

The Duke in his owne house may have a cloth of estate and in every place ells out of the princes presence, so that the same come not to the grounde by half a yeard.

* It was purchased at the Marquis of Hastings' sale, 1868.

Also a Duchesse may have her cloth of estate and a Baronnesse to beare upp her Trayne in her owne house.

And ther ought no Earle of dutie to washe with a Duke but at the Dukes pleasure.

Item a Dukes eldest sonn is borne a Marquise and shall goe as a Marquise, and weare as many poudrings* as a Marquise and have his assaies† the Marquise being present savinge he shall goe beneath a Marquise and his wife beneath the marchiones, and above all Dukes daughters.

But if a Duke hath a daughter which is his sole heyre if she be the Eldest Dukes Daughter then she shall goe before and above the younger Dukes Eldest Sonnes Wife.

Item a Dukes daughter is borne a Marchioness and shall weare as many powdringes as a marchiones saving she shall go beneath all marchionesses and all Dukes Eldest sonnes Wives. They shall have non assaies in a marchionesses presence.

If a Dukes daughter be married to a Baron she shall goe according to the degree of her husband. And if to a knight or to a man under that degree, then she is to have place according to her byrth.

Item all Dukes younger sonnes be borne as Earles, and shall weare as many poudrings as an Earle Saving they shall goe beneath all Earles and Marquesses Eldest Sonnes and above all Viscountes : And ther Wives shall goe beneath all Countesses and Marquesses daughters and above all Viscountesses and next to Marquesses daughters.

Item all Dukes daughters shall goe one with another so that alwayes the eldest dukes daughter goe uppermost, unless it be the princes pleasure to the contrary.

A MARQUES.

A MARQUESSE must goe after his marquise and not after his creation, and the marchiones his Wife according to the same.

He to have a cloth of estate both in his owne house, soe that it hang a yeard above the ground and in every place ells saving in a Dukes house or in his princes presence.

He shall have no assayes in a Dukes presence but onely his cupp covered.

Item the marchiones may not have her gowne borne in a Duches presence but onely with a gentlewoman for it is accompted a higher Degree borne with a Woman than with a man, But in her owne house she may have her gowne borne upp with a knights Wife.

Also ther oughte no Viscounte to Wash with a Marques but at the Marquesse pleasure.

* Powderings were small pieces of fur powdered or sprinkled on others. The depth of ermine, permitted to different grades of the nobility, was regulated by the number of rows of black spots or powderings on the white ground of the fur.

† Assay was the trial or tasting of dishes and cups as a precaution against poisoning. The taster or assayer was an officer only to be found in palaces or in nobles' houses of high estate.

Item a Marques Eldest sonne is borne an Earle and shall goe as an Earle and have his assay in an Earles presence and weare as many powdringes as an Earle, Saving that he shall goe beneath an Earle and above all Dukes younger sonnes, and his Wife shall goe beneath all countesses and above all marquesses daughters, But if the Marques daughter be his heyre if she be the elder Marques daughter then she shall goe above the younger Marques eldest sonnes wife.

Item a Marquess Daughter is borne a countess and shall weare as many poudringes as a countesse Saving she shall goe beneath all Countesses and Marquesses eldest sonnes Wives.

But she shall have non assayes in any countes presence and if she be married to a Baron, then she shall goe according to the degree of her husband And if married to a Knight or under the degree of a Knight, then she shall take place after her birth.

Item Marquesses younger sonnes be borne as Viscountes and shall weare as many powdrings as a Viscount, Saving onely that they shall go beneath all Viscountes and Earles eldest Sonnes, and above all Barons. And their Wives shall goe beneath all Viscountesses and Earles daughters and above all Baronesses.

Item all Marquesses daughters are to goe one with another, so that alwayes the eldest Marquesse daughter goe uppermost, unlesse the pleasure of the prince be to the contrary.

AN EARLE.

AN EARLE shall goe after his Earldome and not after his creation and the countesse his Wife according to the same.

But he may have non assayes in a Marquesse presence but onely his cupp covered.

Neither may a countesse have her gowne borne in a Marchioness presence with a gentlewoman but with a gentleman.

Also an Earle may have in his owne house a cloth of Estate, which shalbe fringed round aboute without any pendant. And a Baron ought not to wash with an Earl but at his pleasure.

Item an Earles eldest sonne is borne as a Viscount and shall goe as a Viscount and shall weare as many powdringes as a Viscount. But he shall goe beneath all viscountes and his Wife beneath all viscountesses and above all Earles daughters But if she be the Earles daughter and heyre, and thelder Earles daughter, then she shall goe above the younger Earles eldest sonnes Wife.

Item all Earles daughters be borne as Vicountesses and shall weare as many powdringes as a Vicountesse, yet shall go beneath all Vicountesses and Earles eldest sonnes Wives And if they be married to a Baron or to any other above a Baron, then they shall goe after the degree of their husbandes And if they be married to a Knight or under the degree of a Knight then they are to goe and have place according to ther byrth.

Item all Earles younger sonnes be borne as Barons, and shall weare as many Powdringes as a Baron, Saving they shall goe beneath all Barons and Viscountes eldest sonnes and above all Baronettes.

And the Wives shall goe beneath all Baronesses and Viscountes daughters and above all Baronettes Wives.

Item all Earles daughters to goe one with another thelder Earles daughters to goe uppermost unlesse the pleasure of the prince be to the contrary.

A VISCOUNT, his Wiffe and Children.

A VISCOUNT must goe after his Viscountie and not after his creation and the Vicountesse must have place according to the same.

He may have in his owne house the cupp of assay holden under his cupp, while he drinketh but non assay taken.

He may have a carver and Server with ther Towelles when they sett their service one the Table and all Vicountesses may have ther gownes borne with a man in the presence of a countesse.

Also they may have a Travers* in ther owne house.

Item Viscounts eldest sonnes be borne as Barons and shall weare as many powdringes as a Baron, Saving he shall goe beneath all Barons and above all Barons younger sonnes. And his Wife shall goe beneath all Baronesses and above all Vicounts daughters.

Item Vicountes daughters be borne as Baronesses and shall weare as many powdringes as a Baronesse, saving they shall goe beneath all Baronesses and Viscounts eldest sonnes Wives.

And if they be married to a Baron they shall goe after the degree of ther husbandes and if they be married to a Knight or to any under the degree of a Knight they to goe and have place according to ther byrth.

Item Viscounts younger sonnes shall goe as Banerette and wear as many powdringes as Bannerett saving they shall goe beneath all Bannerettes.

Item Viscounts daughters to goe one with another for that the elder Viscounts daughter doe goe uppermost, unles the princes pleasure be to the contrary.

A BARON, his Wiffe and Children.

A BARON must goe after his Barony soe that the eldest Baron be uppermost, and the Baronesse his Wiffe must goe according to the same, and they may have ther gownes born upp with a man in the presence of a Vicountesse, and a Baron may have the cover of his Cupp holden underneath when he drinketh.

Item all Barons Eldest sonnes, shall goe and have place as a Bannerett, and shall have the upper hand of a Bannerett, Because his father is a peere of the Realme, and all Barons younger sonnes shall goe above all Bachelor Knightes, because ther father is a peere of the Realme.

Item all Barons daughters shall goe above all Bannerettes Wives and shall weare as much as a Bannerettes Wiffe and shall have the

* Travers is an old word for a curtain or hanging. It is thus used in Chaucer, and seems to have here that signification.

upper hand of all Bannerettes Wyves, and Knightes Wyves And if they mary Husbandes under the degree of a Knight then shall they goe and have place under all knightes wyves.

Item all Barons daughters to goe on with another so that always the eldest Barons daughter goe uppermost.

Item a knightes Wiffe may have her kirtle borne in her owne house or in any other place soe it be not in her betters presence and she may have her footesheete in her owne house.

Be it remembered that if any of all the degrees above written come to be descended of the blood royall, they ought to stand and have place above all those that be of the degrees whereof they be themselves, as a Duke of the blood royall above all Dukes that be not of the blood and soe the like in all other degrees, unles the princes known pleasure be to the contrary.

THE PLACINGE of all
Estates of men accordinge
to ther degrees.

1. A Duke	13. A Barons eldest sonne
2. A Marquise	14. A Bannerett
3. A Dukes eldest sonne	15. A Viscounts younger sonne
4. An Earle	16. A Barons younger sonne
5. A Marquise eldest sonne	17. A Bachelor Knight
6. A Dukes younger sonne	18. An Esquier for the bodie
7. A Viscounte	19. A Banneretts eldest sonne
8. An Earles eldest sonne	20. A Bachelor Knights eldest sonne
9. A Marquise younger sonne	21. An Esquier
10. A Baron	22. A Gentleman.
11. A Viscounte eldest sonne	
12. An Earles younger sonne	

THE PLACINGE of all Estates
of women accordinge to
ther degree.

An Empresse	A Vicountesse
A Queene	An Earles daughter
A Kinges mother	A Baronesse
A Kinges daughter unmarried	A Bannerettes Wiffe
A Kinges sister	A Viscounts daughter
A Kinges Aunte of the whole blood	A Barons daughter
A Duchesse	A Knights Wiffe
A Marchionesse	A Queenes chiefe gentlewoman
A Dukes daughter	An Esquiers Wiffe for the bodie
A Countesse	A Chamberer

ESTATES of the blood
Royall.

A Dukes sonn and heyre of the blood Royall shall have place before a Marquise, and if he be not of the blood Royall, hee shall have place above an Earle.

An Earles eldest sonne and heyre of the blood Royall, shall have place before a Viscounte and if he be not of the blood Royall he shall have place above a Baron.

PLACINGE of Stranngers.

If any forraine kinge or prince doe send to our Sovereigne any messenger

If he be a Knight receive him as a Baron

If he be an Esquier receive him as a Knight

If he be a Yeoman receive him as an Esquier

If he be a Groome receive him as a Yeoman.

THE NOBILITIE of Englande
accordinge to there
authorities and
degrees.

Paulett, Marquesse of Winchester.

EARLES.

Howard Earle of Arundell and Surrey	Wriothsley Earle of Southampton
Veare Earle of Oxford Vicount	Russell Earle of Bedford
Bulbecke	Harbert Earle of Pembroke
Pearcie Earle of Northumberland	Seymer Earle of Hartford Lo :
Talbott Earle of Shrowsbury	Bewchampe
Gray Earle of Kent Baron Hastings	Dudley Sutton Earle of Leycester Baron
and ruffin	of Denbighe
Stanley Earle of Darbie Lo : Man and	Devereux Earle of Essex Vicount
Strannge	Herefford
Somerset Earle of Worcester Lo :	ffynes Earle of Lincolne Lo : Clinton
Harbert of Chepstowe	Haward Earle of Suffolke Lo
Manners Earle of Rutland Baron of	Chamblaine
Rose	Blunte Earle of Devonshire Lo
Clifford Earle of Cumberland	Mountioy
Ratclieffe Earle of Sussex Lo ffitzwater	Haward Earle of Northampton
Hastings Earle of Huntington	Sackville Earle of Dorsett Lo Threasurer
Burcher Earle of Bathe	Cicill Earle of Salisbry
Dudley Sutton Earle of Warwicke	Cicill of Earle of Exeter Lo Burleigh
Viscounte Lisle	Harbart Earle of Moungomery

VISCONTES.

Browne Viscounte Mountague

Haward Viscount Byndon

Sydney Viscount Lisle

BARONES.

Vayne Lo : Spencer	Stafford Lo : Stafford
Nevell Lo : of Aburganie	Gray Lo : Gray of Wilton
Touchett Lo : Audley	Scroope Lo : Scroope
Souch Lo : Souch	Sutton Lo : Dudley
Bartie Lo : Willowby of Erisbie	Nevill Lo : Latimer
West Lo : de la Ware	Sturton Lo : Sturton
Barkeley Lo : Barkeley	Lymbley Lo : Lymbley
Parker Lo : Morley	Harbert Lo : Harbert
ffenes Lo : Dacres of the South	Blunt Lo : Mountioy
Brooke Lo : Cobham	Ogell Lo : Ogell
Talbott Lo : Talbott	Darcie Lo : Darcie of Nevill

Stanley Lo : Mountegle
 Stanley Lo : Sandes
 Vaux Lo : Vaux
 Windsor Lo : Windsor
 Wentworth Lo : Wentworth
 Burrowe Lo : Burrowe
 Mordant Lo : Mordant
 Paulett Lo : St. John of Baseinge
 Russell Lo : Russell
 Cromwell Lo : Cromwell
 Evers Lo : Evers of the North
 Wharton Lo : Wharton
 Rich Lo : Rich
 Willowbie Lo : Willowbie of Parham
 Sheffield Lo : Sheffield
 Pagett Lo : Pagett
 Darcie Lo : Darcie de Chich
 Haward of Effingham
 North Lo : North
 Bridges Lo : Chaudois
 Carey Lo : Hunsdon
 St John Lo : St. John de bletsoe

Sackville Lo : Buckhurst
 Cicill Lo : Burleighe
 Compton Lo : Compton
 Cheney Lo : Cheney
 Noris Lo : Noris of Riccott
 Knowles Lo : Knowles
 Wotton Lo : Wotton
 Egerton Lo : Elmsmere
 Davers Lo : Davers
 Spencer Lo : Spencer
 Harrington Lo : Harrington
 Jarratt Lo : Jarrat
 Carew Lo : Carew
 Russell Lo : Russell
 Peter Lo : Peter
 Denny Lo : Denny
 ffynes Lo : Saie
 Candish Lo : Candish
 Graie Lo : Graie
 Stannop Lo : Stannop
 Rose Lo : Rose

POWDRINGES.

All maner of estates shall weare there Apparell powdred as followeth onely the Kinge altreth at his pleasure.

The Prince with one alter

A Duke with 4 Barres plaine

A Marquis 3 and a halfe

An Earle 3

A Vicount 2 and a halfe.

It is to be noted that they Barres must be set upon the shoulder or the back round about the robe powdred with 2 ermynes deepe or 2 and a halfe accordinge as the estate is.

Item all maner of Ladies of estate may weare in there mantelles surcoates Bonnets and sleeves as followeth.

A Viscount hath no Barres one his robes of estate but hath tow barres and a halfe of myniuer one his parlement robe.

Powdringes.*

The Queenes Bonnett $\frac{3}{4}$. The Queenes sleeves Inche $\frac{1}{2}$.

The Queens gowne Inche $\frac{1}{2}$. The Princes Bonnett Inches.

The Princes sleeves Inche $\frac{1}{2}$. The Princes gowne Inche 2.

The Duches Bonnett Inches 4 by sufferance.

The Marchiones sleeves Inche 2 $\frac{3}{4}$.

The Duches gowne Inches 3 full.

The Marchiones gowne Inch 3 $\frac{1}{2}$.

The Ducches sleeves Inches 2 $\frac{1}{2}$.

A Countesse sleeves Inches 3 full.

Powdringes.

A Baronesse by sufferance doth alter in her sleeves Whereas by the auncient custome she ought to have but 3 rowes and no alter. Inches 4 $\frac{1}{2}$.

Whereas a Baronesse by sufferance doth alter in the sleeves, a question to be knowne, shee shall weare in her gowne 7 full.

Memorandum a Banneretts wiffe shall weare 2 rowes in her sleeves Inche thicke, and a Knights wiffe shall weare but one rowe likewise.

A Bannerettes wives Bonnett 3 full.

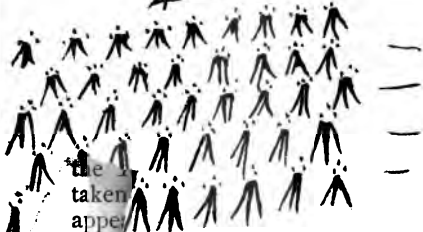
A Knightes wiffe in her Bonnett 3 and $\frac{1}{2}$.

(To be continued.)

* For fac-simile of the upper half of this page of "powdringes," see Plate XXI.

powdrimages

The Queenes Bonnett
 $\frac{3}{4}$



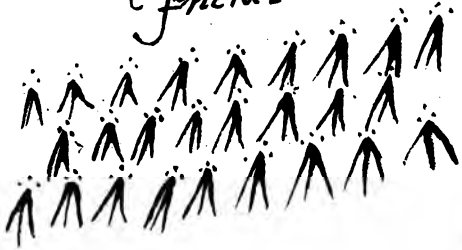
The Queenes sleeves
Fuche $\frac{1}{2}$



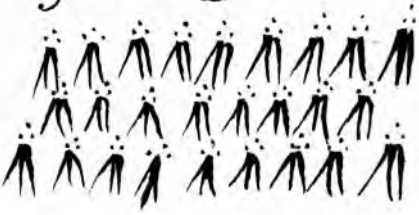
Queens gowne
Fuche $\frac{1}{2}$



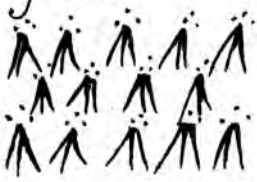
The princes Bonnett
Fuches



The princes sleeves
Fuche. $\frac{1}{2}$



The princes gowne
Fuche 2



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Pedigrees from the Pleas Rolls.

BY MAJOR-GENERAL THE HONOURABLE GEORGE WROTTESELEY.

THE pleadings in the various Courts of Law, and the judgments upon them, have been preserved for many centuries amongst the National Records. They commence with a Roll of the sixth year of Richard I. and continue to the present time, but many of the Rolls of the reigns of King John and Henry III. have been lost. From the reign of Edward I. the series is complete, so far as the chief Courts of Law are concerned, but the proceedings of the Iters of the Justices in the provinces are incomplete for many centuries subsequent to that date. In the process of extracting from the Rolls the suits which relate to Staffordshire, I have occasionally taken a note of other cases which were considered to be of interest to the genealogist, and it is these which are now laid before the readers of the *Reliquary*. The idea of printing them in this form has been taken from a similar series of "Pedigrees from the Plea Rolls" which appeared in the *Collectanea Topographica et Historica*, edited by Nicholls, but which has been discontinued for many years. As I have not been able to refer fully to this collection, which extends over numerous volumes, it is possible that some of the suits here given may have been previously printed in the *Collectanea*, but even if this should prove to be the case, they are well worth the reprint, for copies of the *Collectanea* have now become very scarce.

Coram Rege. Roll, No. 5. 4 Hen. 3, m. 6 dorso.

Bucks.—Alexander de Hamden sues Simon de Pinkeni for the manor of Gildenemorton, and gives this descent:—

Remigius le Loheregius.

Alice, daughter and heir.

Alexander, son and heir.

Reginald, son and heir.

Alexander, son and heir, who sues, 4 H. 3.

The plaintiff in this suit was the ancestor of the famous John Hampden.

Coram Rege. Roll. 5 Henry 3. No. 13.

Glouc.—The abbot of Cirenseter sues Elias Giffard respecting the right of Elias to erect gallows at Brimesfield. Elias derived his claim from his ancestor, Osbert Giffart, *qui venit ad Conquestam Angliæ*, and gives this descent:—

Osbert Giffart, temp. Conquestoris.

Elias.

Elias.

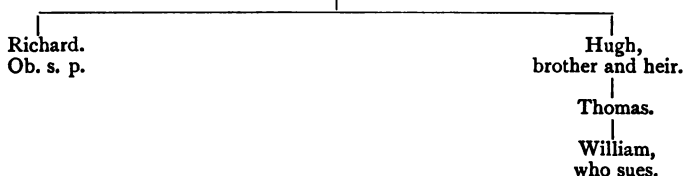
Elias, the Defendant.

He also produced an aged witness who remembered Elias, the father of the defendant, having hanged a thief at Brimsfield in the reign of Henry 2.

Coram R. Roll. 14 Henry 3.

Warw.—William de Ludington sues William de Norfolk for two virgates of land in Hunstaneton, and gives this descent:—

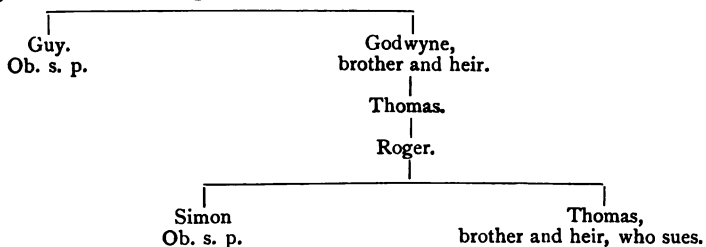
Ralph de Ludington = Margaret, his wife, tem. Hen. 1.



William de Norfolk called to warranty Giles de Erdington.

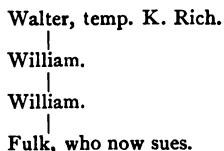
Coram R. Roll. 46 Henry 3.

Warw.—Thomas de Bromwic sues Nicholas le Kymmun and others for land in Bromwych, of which Guy, his ancestor, was seised in the reign of Hen. 2, and gives this descent:—



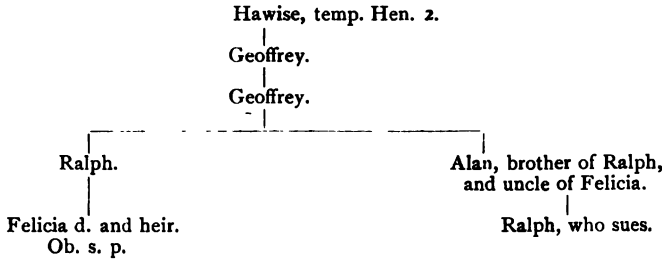
Banco Roll. Mich. 2 E. 1.

Warw.—Fulk de Lucy sues Amice de Sukeburgh and others for 16 acres of land in Wasperton, which Walter, his ancestor, held in King Richard's reign, and gives this descent:—



Worcester Assize Roll. 3 E. 1.

Ralph de Limesi sues Henry de Erdinton for the advowson of the church of Jerdel, and gives this descent:—

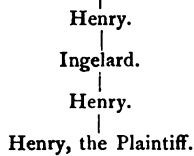


A fine was levied, by which Ralph acknowledged the advowson to be the right of Henry.

Banco Roll. Trinity term. 3-4 E. 2, m. 86 dorso.

Derb.—An assize of last presentation to the church of Wyngerworth, the advowson of which Henry, son of Henry de Braylesford, claimed against Gosceline, Dean of St. Mary, of Lincoln. Henry gives this pedigree:—

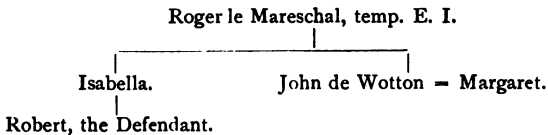
Robert de Braylesford, who presented to the living, temp. King John.



The jury found that the church in question was a chapelry annexed to the church of Chesterfield from time out of memory, and gave a verdict in favour of the Dean.

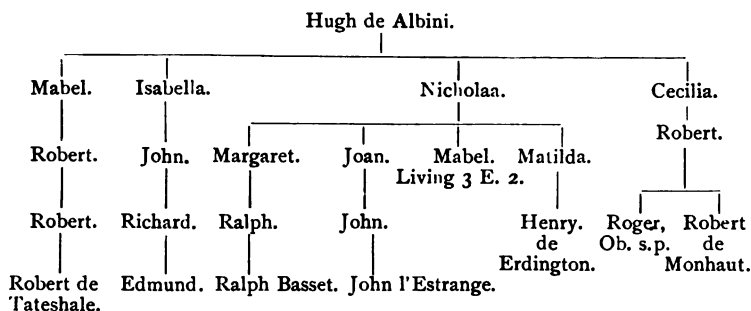
Banco Roll. Mich. 4 E. 2, m. 257 dorso.

Warw.—John de Wotton and Margaret, his wife, sued Robert, son of Isabella, daughter of Roger le Mareschal, for five acres of land, etc., in Mucton, and gives this pedigree:—

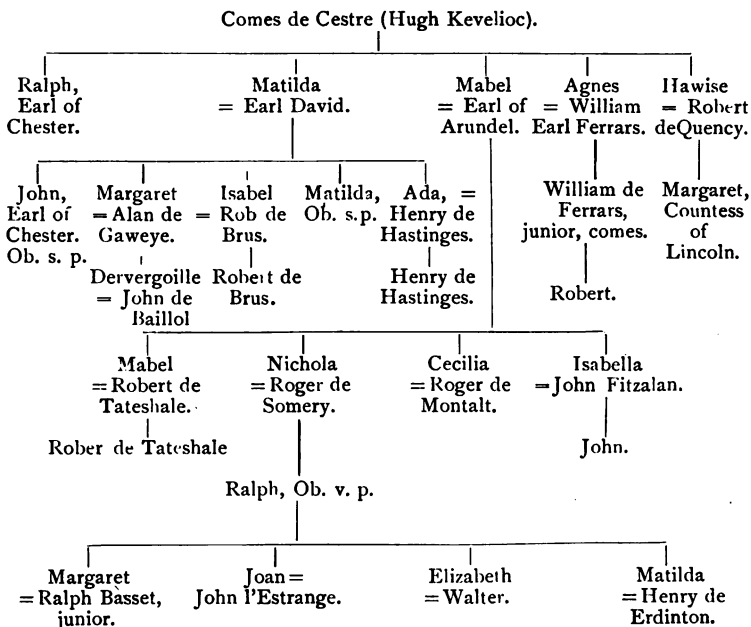


Banco Roll. Trinity. 3-4 E. 2, m.

Norf.—The king sued William de Bernak for the next presentation to two parts of the church of Attleburgh, which belonged to him, as the purparty of Robert de Monhaut, one of the heirs of Hugh de Albini, formerly Earl of Arundel, and which purparty was in the king's hand. The pleadings in this suit give the following pedigree:—



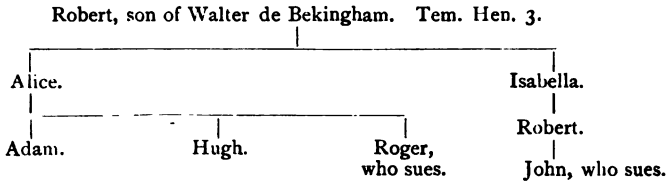
N.B.—Nicholaa, who married Roger de Somery, had a son Ralph, who died v.p., and left the four sisters named in the pedigree. Of these, Mabel married Walter de Sully, and Margaret married a second husband, Ralph de Crumbwell. (See the suits at p. 59, vol. 6, part I. of Staffordshire Collections, and p. 103, vol. 4 of the same Collections.) All these co-heirs of Hugh de Albini were also co-heirs of the Earldom of Chester, being descended from Mabel, a sister and co-heir of Ralph, Earl of Chester. The descent of the heirs of Chester is given on an old contemporary Roll at Wrottesley, as follows. It will be seen that this Roll makes Ralph to be the father of the four co-heiresses named in the first pedigree:—



Banco Roll. Mich. 4 E. 2, m. 108 dorso.

Linc.—Roger de Stapleford, and John, son of Robert le Taillur of Bekingham, sued Amabel, formerly wife of Richard Barbot, for five acres and a rood of land in Bekyngham, and Robert le White of

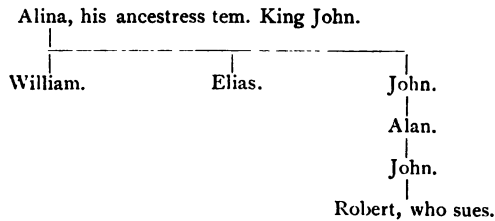
Bekyngham for an acre of land in the same vill, and give this pedigree:—



Thomas Barbot, who was admitted to plead in place of Amabel, stated that Robert, son of Walter, had a third daughter, Idonea, who had issue William, who had issue Isabella, who is now living, and who, as coparcener, should have been included in the suit.

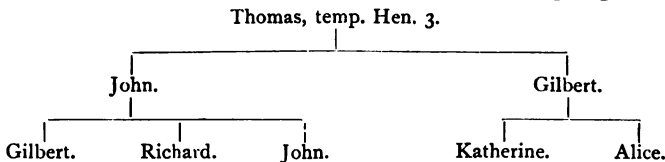
Banco Roll. Mich. 4 E. 2.

Northumberland—Robert de Eslynton sued Idonia, formerly wife of Robert de Glauton, for nine messuages, 177 acres of land, and nine acres of meadow in Whytyngeham and Throunton in Co. Northumberland, and gives this pedigree:—



Banco Roll. Mich. 4 E. 2. m. 150 dorso.

Linc.—Katherine, daughter of Gilbert Bras, and Alice her sister, sued Gilbert, son of John, and Richard and John, brothers of Gilbert, for a messuage and an acre and 3 roods of land in Kirketon in Holand, as their reasonable purparty of the inheritance of Thomas Bras, the grandfather of Katherine, Alice, Gilbert, John, and Richard, whose heirs they are; and they stated that the said Thomas, their grandfather, was seised of the tenements temp. Henry 3, and from him they descended to John and Gilbert, as his sons and heirs, because the tenement was partible, and they give this pedigree:—



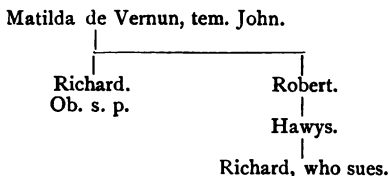
The defendants admitted the land was divided into two equal parts between John and Gilbert, sons of Thomas.

N.B.—This suit is of interest as an illustration of a custom not uncommon of dividing land between two brothers. It was called "*Paragium*," because the second son was put into "*pari casu*" with the elder.

Banco Roll. Mich. 4 E. 2. m. 212.

Bucks.—An assize of last presentation to the church of Pychecote, the advowson of which the Prior of Great Malvern claimed against Richard de Vernun; and he stated that his predecessor, William de Ledebury, formerly Prior, had presented to the church one John de Teynton in the reign of King Edward, the King's father, etc. (*Here the Prior details all the presentations made by his predecessors since the beginning of the reign of Hen. 3.*)

Richard stated he was seized of the manor of Pychecote, to which the advowson was appurtenant, and that Matilda de Vernun, his great grandmother (*pro-avia*), whose heir he is, had presented to the church one William de Pychecote, her clerk, in the time of King John, and he gave this pedigree:—



Richard pleaded that when the Prior's predecessor made the two first presentations named, he, the said Richard, was under age, and at the previous presentation, one Gilbert Fraunceys, at one time the husband of the said Hawys, the mother of Richard, held the manor of Pychecote by the courtesy of England; and at the presentation before that, Hawys was under the power, *sub potestatem*, of Gilbert, her husband; and at the time of the two previous presentations the said Robert, son of Matilda, the grandfather of the defendant, was under age, and all this he was prepared to prove. A jury found in favour of Richard, and gave him 10 marks as damages, the value of the half-year, the *tempus semestre* not having expired.

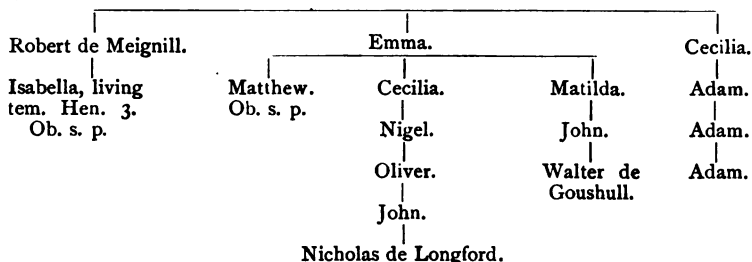
This suit contains important evidence respecting the descent of Vernon of Harlaston, for, owing to the Feodary of 1293 (Kirkby's Quest) speaking of *Ricardus de Vernun filius Gilberti Fraunceys* as holding Harlaston, it has been hitherto considered by many genealogists that this Richard was son of a Gilbert Fraunceys, and had adopted his mother's name of Vernon. It may be assumed now, on the evidence of this Roll, that Gilbert was his stepfather, and that Hawys or Avice, the heiress of Harlaston, had married a cousin of the name of Vernon in order to retain the property in the male line. The plea Rolls printed by the Wm. Salt Society show that this had also been done in the case of the Staffordshire families of Swynnerton and Beck, and it was probably not an uncommon custom.

On the Buckinghamshire Pipe Roll of 6 Ric. 1, Simon Basset renders part of a fine of 100 marks in order to have the forfeited land of Richard de Vernun, which was of the inheritance of Simon's wife. On this entry, Eyton remarks, p. 40, vol. 2 of Staffordshire Collections—"The magnitude of Simon Basset's fine, and its acceptance by the Crown, indicate an occasion of much importance, not,

so far as I know, yet examined by genealogists." The great inheritance in question was that of Avenel, of Haddon in Derbyshire, and of Adstoke and other manors in Bucks. Isabella and Avice, the two daughters and co-heirs of William Avenel, having married respectively Simon Basset and Richard de Vernon.

Banco Roll. Hill. 9 E. 2. m. 2 dorso.

Derb.—Christiana de Ry sues Nicholas de Longford and Walter de Goushull for the next presentation to the Church of Whytewelle, and gives this pedigree:—



Christiana claimed through a feoffment made by Adam, son of Adam of the pedigree, and Nicholas and Walter admitted her claim to present *hâc vice*.

A suit in Part I, vol. 6, p. 172 of Staffordshire Collections shows that the Adam of the pedigree was Adam de Krydeling. His father Adam was killed in Gascony in 23 E. 1 (Holinshed's Chronicle).

The Svastika and Triskele, with other Symbols Sculptured on Stone at Isel Church, Cumberland.

BY THE REV. W. S. CALVERLEY, F.S.A., VICAR OF ASPATRIA.


IN vol. xxv. of the *Reliquary* (Old Series), an article on the Svastika or Fylfot was illustrated by engravings of a cross shaft found by me at Dearham, Cumberland, during the restoration of the church. The sculptured fragment bore upon it two figures of the sign, with curved arms, in relief, surrounded by spiral ornamentation of a very early character. It was the first example of this sacred symbol, in work of this kind, which came under my notice. I afterwards saw the Isel fragment, of which three sides are here engraved, and of which I sent a cast to Burlington House, accompanied by my notes upon it. This called forth some interesting remarks from R. P. Gregg, Esq., F.S.A., etc., whose valuable paper on "The meaning and origin of the Fylfot and Svastika" will be found in *Archæologia*,

vol. xlviii. Mr. Gregg confirmed my suggestion that this Cumberland Fylfot (originally the sign of the sun, and showing its apparent motion) might come from Scandinavia, and symbolise *Thor*, whilst the Triskele represented Fire. I have found fragments bearing the same sign at Aspatria, and these, with other recently discovered relics of the early British church in this old kingdom of Strathclyde, testify strongly to the Eastern origin of their symbolism, adapted to changes of circumstance, in which the sun and fire, and water symbols are sanctified to Christian uses.

These were again adapted to the Northern heathen system, and yet again laid hold of by the Christians, in their successful endeavour to convert the Scandinavian pagans.

The Isel stone is in shape a small pyramid of light coloured pernian sandstone of the district, without its apex; length, eleven inches; width, six inches at the wider, and four and a half inches at the narrower end.

Its form suggests the uppermost part of the shaft of a cross, though no trace exists of the place from which the arms should spring. In the upper or smaller end a cup-shaped hollow has been formed.

The stone was found amongst the building material of the old bridge over the Derwent, near the little Norman church of Isel, when the present bridge was being built. In the churchyard are fragments of a flat cross-shaft, with spiral ornamentation *incised* or picked out, of very early work, but different from the subject of this paper. Each face of our fragment has an upper and a lower panel, sculptured in relief, bearing marks of a pointed tool, and not of a broad or narrow chisel. The design in the upper panel varies; that in the lower one being the same on each of the four faces, namely, an  shaped design (the "Sun Snake" sign). In one of the upper panels is the "Svastika" or "Fylfot," closely resembling our own sacred monogram or the Greek χ , its arms turning from right to left or from the sun, instead of from left to right or with the sun. Scandinavian, Roman, Trojan, Buddhist, and other Eastern remains bear this sign engraved in stone, or stamped upon metal, on coins, and ornaments; but I know of none other than those now mentioned carved in relief in stone in this country.

In two of the upper panels is the "Triskele" sign, with raised bosses in the vacant spaces; the curve of the two lower limbs of one of these symbols takes the opposite direction from the curve of the upper limb, instead of all the three limbs turning round in the same direction—towards the right—with the sun. The engraving on Plate XXII. shows this figure, with a part of the "Sun Snake" sign in the damaged panel beneath. On the other face the "Triskele" whirls round from left to right with the sun, every limb moving in the same direction. This sign, the origin of the "Legs of Man," is found on Eastern coins, on Danish ornaments in metal, on Scandinavian bracteates, and on knives, spear heads, and hatchets of the later bronze age, which also bear the "Sun Snake" and the "Sun Ship;" this is the only example known to me sculptured in stone in relief. The Triquetra or Triskele is, according to some, a lunar emblem.



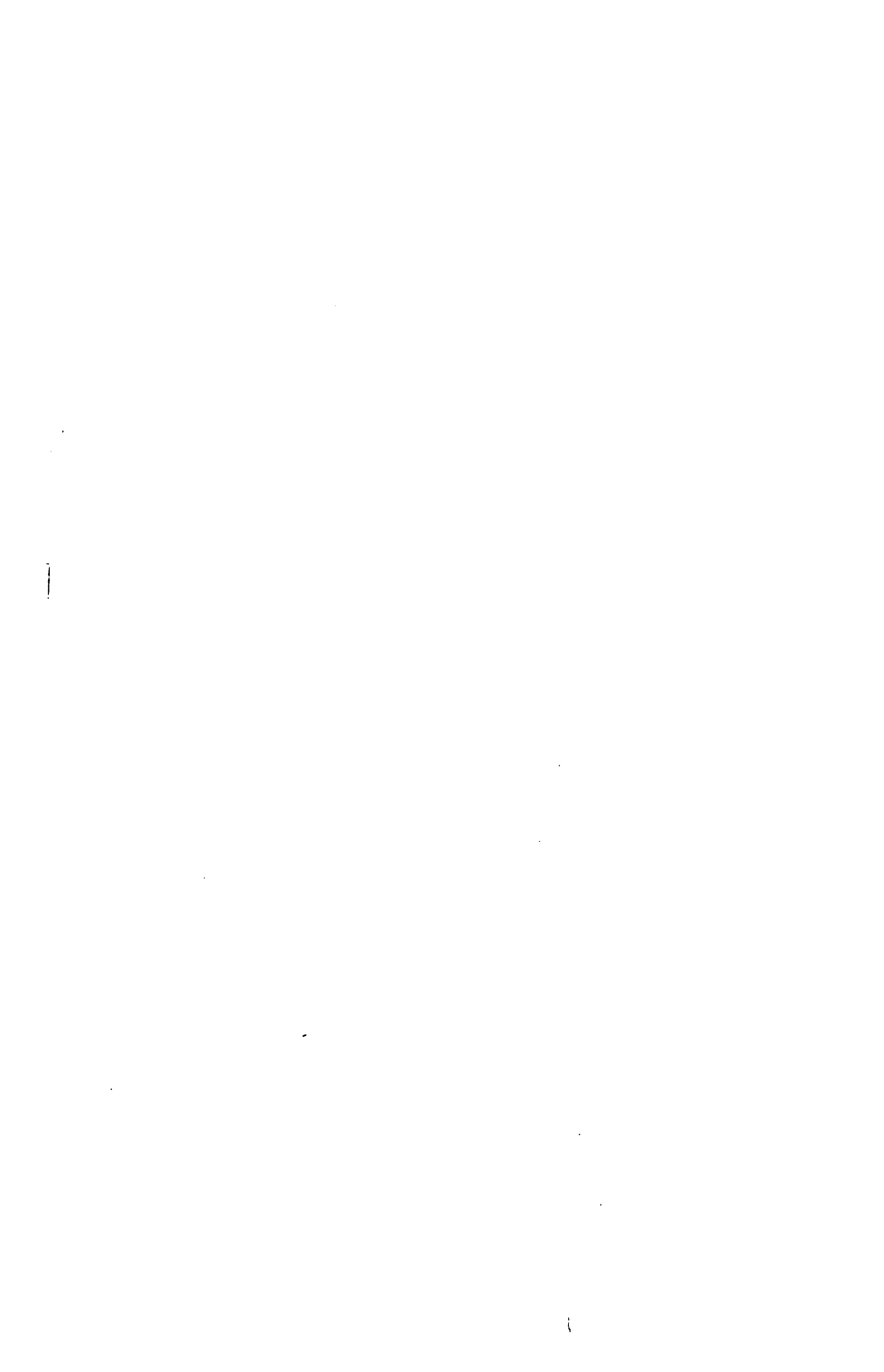
ODIN'S SIGN.



THE TRISKELE OR TRIQUETRA.



THE SVASTIKA OR FYLFOT—THOR'S SIGN.



The symbol in the fourth panel is Odin's sign, somewhat disfigured, and may be seen amongst Scandinavian devices (Waring, plate xliv.) These signs appear to belong, in this case, to the Norse Faith, and may represent Thor, Odin, and Frey, placed in an unlucky manner, whilst the perfect Triskele represents the true Trinity of the Christian Faith, steadfast amidst all changes, even as the sun himself.

The sculpture is in the best style of this very early work, being wrought in regular panels, instead of being traced irregularly, by a free-hand over the face of the stone. I believe we are here on the track of the earliest Christian sculpture, after the retirement of the Roman Legions, and before the advent of Roman Christian Western Art in any great force, but after the inroads of the Northern Pagans had considerably affected the religious beliefs of the inhabitants.

A study of the treatment by the old Christian teachers of the religious ideas which they had to confront, as preserved in their works of art, sculpture, MSS., etc., will reveal to us a foreshadowing of the Christ to the heathen themselves in their own faith.

The Norman Doorways of Yorkshire.

BY J. ROMILLY ALLEN, F.S.A. (SCOT.)

ALNE.

THE village of Alne is situated twelve miles north-west of York, and is a mile distant from Alne station on the Great Northern Railway. The church, although sadly damaged by injudicious repairs executed before the time of the Gothic revival, still retains some of its ancient features, those belonging to the Norman period being the south doorways of the nave and chancel, and the font. The lintel of the doorway of the chancel has figure sculpture upon it, but it is so much weathered that the subject can hardly be made out. The font is bowl shaped, and ornamented with narrow bands of foliage and plaitwork.

The south doorway of the nave has a semi-circular arch, consisting of two orders of mouldings, on the faces of which are a series of medallions, enclosing figures of animals. The abacus mouldings and the capitals of the columns of the jambs are decorated with sculptured foliage. When the church was repaired, this doorway appears to have been partially rebuilt, and an attempt made to restore some of the stones, with very indifferent success. The sculpture on the new stones that have been inserted can hardly be said to be copied from the old work, as the figures have been replaced by debased ornament.

The inner arch moulding is composed of fifteen stones, each of which has a circular medallion upon it, ornamented with a row of pellets, and enclosing the following subjects :—

1. The Agnus Dei.
- 2 and 3. Subjects doubtful.

4. Beast holding branch in its mouth.
5. Beast with floriated tail.
6. Beast.
7. Scorpio (?)
- 8 and 9. Modern restorations.
- 10 and 11. Defaced.
12. Beast.
13. Bird with wings spread.
14. Man with uplifted axe, killing pig.
15. Beast with goat's head and serpent's tail, like representations of Capricornus on the Zodiac.

The first point to be noticed here is the association of the Agnus Dei with figures of beasts and birds, a peculiarity that occurs in many other places.* In describing the font at Tissington, in Derbyshire, in a previous number of the *Reliquary*, this apparent incongruity was explained by showing that the representations of animals, which have been hitherto looked upon as mere grotesques, are taken from the moralised bestiaries of the middle ages, and symbolise the most vital doctrines of Christianity.

In medieval literature, not only were spiritual allegories attached to the descriptions of animals in books on natural history, but many other branches of science were pressed into the service of the Church for the purpose of religious instruction. Thus Philippe de Thaun, the author of the Anglo Norman metrical version of the bestiary, has written an account of the Zodiac, showing how each of the different signs may be interpreted spiritually.† Looked at from a modern scientific point of view, much of this kind of symbolism seems to be very childish, but that it was both seriously believed in and well suited to the popular taste of the day is amply proved by the number of books on the subject which are still in existence, dating from the 8th century onwards.

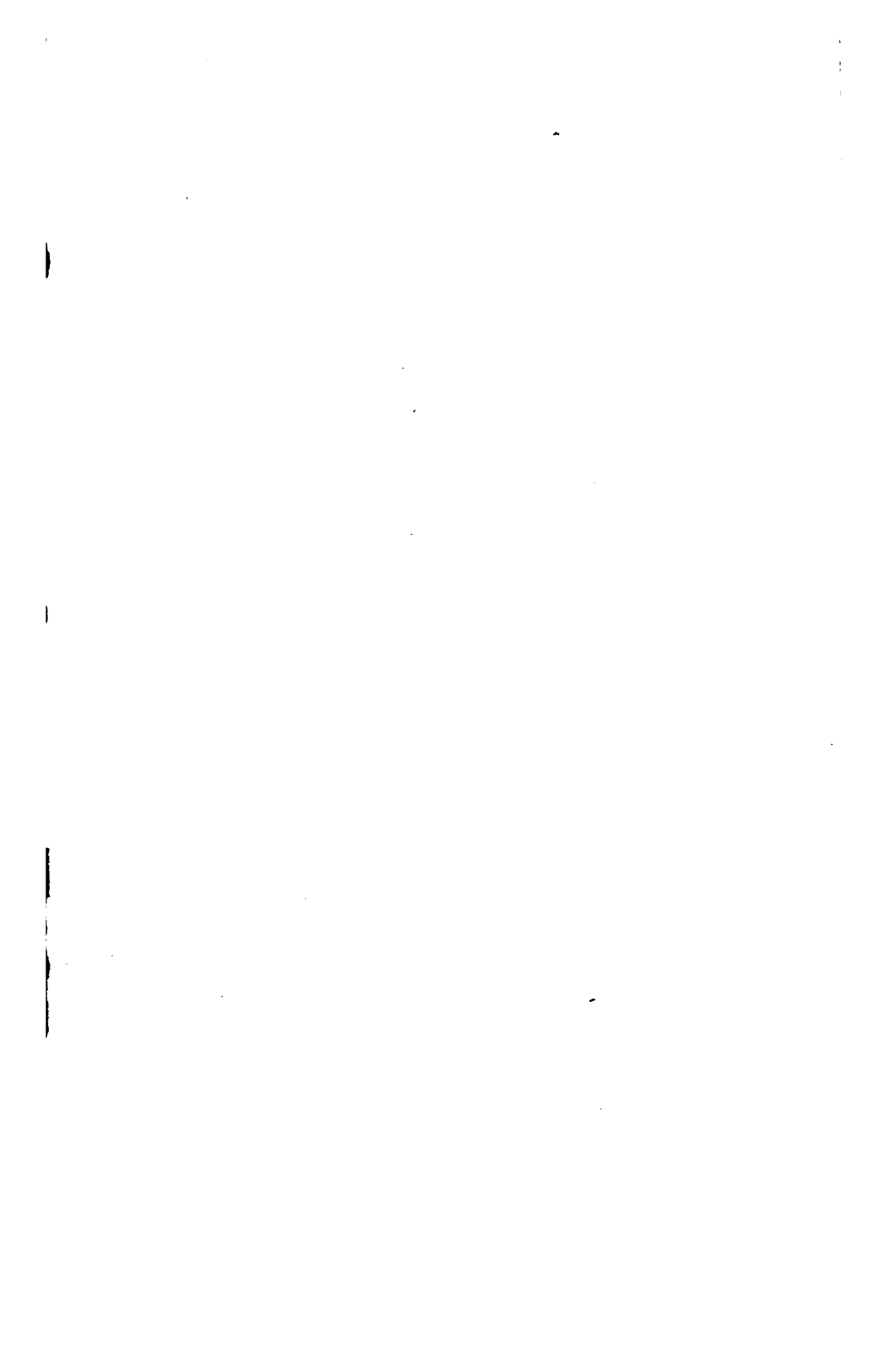
The signs of the Zodiac were considered to be appropriate for use in the decoration of ecclesiastical buildings, not only on account of the moralisations associated with them by the medieval writers, but also because they occur as illustrations in the Church calendars to mark the divisions of the year. Examples of Saxon and later MS. calendars are to be seen in the British Museum.‡

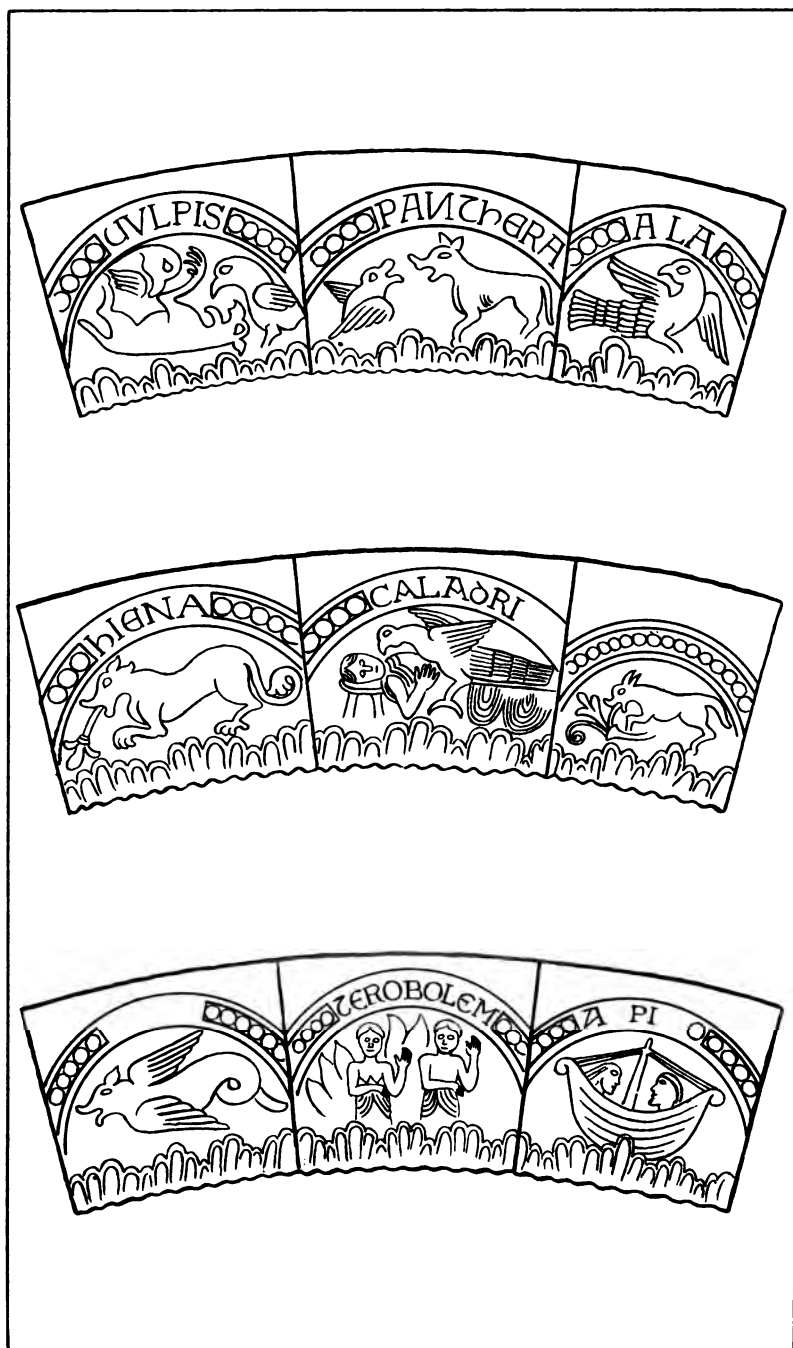
Each of the twelve months in the calendar has a page to itself, containing a list of the festivals of the Church, Saints' days, and other matters. The illuminations consist of the sign of the Zodiac belonging to the month, placed within a small circular medallion at one corner of the page, and a picture extending across the top or bottom, illustrating the agricultural occupation of the season of the year.

* See list given in description of Font at Tissington in the *Reliquary* New Series, vol. i. p. 24.

† Thos. Wright's "Popular Treatises on Science during the Middle Ages."

‡ Julius A. vi. and Tib. B. v., illustrated in Strutt's "Horda" and Shaw's "Dresses and Decorations of the Middle Ages."





SCULPTURED ARCH STONES OF DOORWAY AT ALNE.

Sometimes a complete series of the signs of the Zodiac and months is used in the decoration of a church, as on the leaden Norman font at Brookland, in Kent,* but it is more common to find a few only represented, mixed with subjects taken from other sources. Thus on the inner arch moulding of the doorway at Alne we have two of the signs of the Zodiac, Scorpio and Capricornus; and one of the months, December, the usual occupation by which this season of the year is indicated being pig killing. The Norman sculptors seem to have been fond of variety, as there are many other instances where a few isolated signs of the Zodiac are combined with the symbols of the Evangelists,† the Agnus Dei, and animals, without any apparent connection existing between them. A preference also appears to have been shown for particular signs, such as Pisces and Sagittarius, which occur with much greater frequency than any of the others. We shall have more to say on this subject on a future occasion.*

The outer arch moulding of the doorway at Alne is composed of nineteen stones, on each of which is sculptured an animal or other figure under a small segmental arch, having an inscription in Latin capitals in the centre, and ornamented with a row of pellets at each side. The inscriptions and subjects are as follows (Plate XXIII.):—

1. VULPIS—The fox lying on its back, with its paws in the air and its mouth wide open, pretending to be dead, whilst two birds approach dangerously near to the crafty beast, heedless of their coming doom.

2. PANTHERA—The Panther, with its enemy the Dragon staring it in the face.

3. A (QU) ILA—The Eagle, with outspread wings, and the head turned back looking over the shoulder.

4. HIENA—The Hyæna, with a floriated tail, and holding a plant (?) in its mouth.

5. CALADRI (US)—The Caladrius, a bird, perched on the bed of a sick man, gazing into his face, thus foretelling his speedy recovery.

6. No inscription. An animal devouring a plant.

7. Modern restoration.

8. Defaced.

9 to 14. Modern restorations.

15. Inscription illegible. A winged Dragon, with looped tail.

16. TEREBOLEM—The Terebolem, or two stones which emit fire, represented as a male and female figure enveloped in flames.

17. Defaced.

18. ASPIDO—The whale called Aspido-chelone. Two men in a ship, the sea monster below being omitted from want of space.

19. Defaced.

We have here a series of subjects taken directly from a Latin

* "Jou. Brit. Archæol. Inst.," vol. vi. p. 159.

† As on the west doorway at Iffley, Oxfordshire.

‡ The months and Zodiac are fully discussed in papers by Mr. James Fowler, F.S.A., and Mr. Brown, F.S.A., in vol. 47 of the "Archæologia."

Bestiary, or book of beasts, the inscriptions leaving no doubt whatever as to the meaning of each of the sculptures. This may appear rather a bold statement to anyone unacquainted with the literature of the middle ages, but I shall endeavour to show that the representations upon the doorway at Alne correspond exactly with the illustrations and descriptions to be found in the bestiary MSS. of the 12th and 13th centuries. Up to the present time English archæologists have paid very little attention to the study of those mediæval treatises on the various branches of zoological, botanical, and mineralogical science known as bestiaries, or books of beasts; volucraries, or books of birds; herbals, or books of herbs; and lapidaries, or books of stones. It is difficult to understand why such valuable sources of information should have been so neglected. What little has been written on the subject in English lies buried in the transactions of learned societies, and has never been made accessible to the general public. Those authors who have thought it worth while to investigate the question have looked at it entirely from its literary side, and the influence of the bestiary on ecclesiastical art has not been considered. A very good summary of the history of the bestiary will be found in the article—"Physiologus," by Prof. J. P. N. Land, in the 9th edition of the "Encyclopædia Britannica," and a list of several of the best of the illustrated MSS. is given in W. de Gray Birch and H. Jenner's "Early Drawings and Illuminations in the British Museum." Those who wish to pursue the subject further should consult MM. Cahier and Martin's "*Mélanges d'Archéologie*;" M. C. Hippeau's "*Bestiaire Divin*;" and Thomas Wright's "*Popular Treatises on Science during the Middle Ages*."

The Physiologus or Bestiary consists of a series of descriptions of animals, derived in the first instance from Pliny's "Natural History" and other sources, with a moral attached, showing how the habits and characteristics of each creature may be used allegorically for the purpose of religious teaching. In order to understand this system of spiritualised science, it must be remembered that the early Christians looked upon this world chiefly as a preparation for the world to come, and therefore thought that their physical surroundings were only worth enquiring into so far as they threw light on a future life. The minds of the early teachers of Christianity were, naturally, drawn to the subject of zoology, by having to comment on certain portions of the Bible, such as the list of clean and unclean beasts given by Moses, and the description of the six days of creation in Genesis; treatises on which, under the title of the "*Hexaëmeron*,"* were at one time very popular. The use of animals for purposes of symbolism is common both in the Old and New Testaments, and it is not therefore surprising that the system of mystic zoology should have been adopted and amplified by the commentators. The spiritualised mineralogy or lapidary, which is generally included in the same volume as the bestiary, was probably originally suggested

* As for example those by St. Basil, St. Eustathius, and St. Ambrose.

by the twelve precious stones on Aaron's breast-plate (Exod. xxviii.),* and those forming the foundations of the heavenly Jerusalem (Rev. xxi.). It has not yet been ascertained at what period or by whom the first bestiary was composed, but at a synod of Pope Gelasius, in A.D. 496, censure was passed on the "Liber Physiologus, qui ab hæreticis conscriptus est et B. Ambrosii nomine signatus, apocryphus." All the versions of the bestiary are copied from one original, but the number of animals described and their arrangement vary, many additions and alterations having been made from time to time. The MSS. at present existing date from the 8th to the 16th century—the greatest number belonging to the 13th and 14th—and illustrated copies are preserved in almost all the great libraries, both in this country and abroad. The Bestiary has been translated into many different languages, the following being a list of the principal versions, the texts of which have been published:—

Greek—Late MSS. only in existence, although very probably the original Bestiary was written in this language. Text of two Greek MSS. of 14th century, Nos. 390 and 929 in the Paris Library, given by E. Legrand in "Le Physiologus, poème sur la nature des animaux," Paris, 1869. Text of spurious Bestiary in Greek, attributed to St. Epiphanius, given by Ponce de Leon in "Ad Physiologum," Antwerp, 1588, with copperplate illustrations.

Latin—Physiologus of Theobald, two MSS. assigned by Sinner (Catalogue of Bern Library) to the 8th and 9th century, in the Public Library, at Bern, in Switzerland. Text of these and another MS. of 10th century at Brussels, given in Cahier and Martin's "Mélanges d'Archéologie." Text of Latin Physiologus, without morals, from a MS in the Vatican Library, at Rome, given by Mai, "Classicum Auctorum e Vaticanis Codicibus editorum," vol. 7, p. 589.

Anglo-Norman French—Metrical translation of Philippe de Thann (circa A.D. 1121). MSS., British Museum (Nero. A v., Arund. 230, and Slo. No 1580); others in the Vatican Library at Rome, at Petau, and at Lincoln Cathedral. Text given in Thos. Wright's "Popular Treatises on Science during the Middle Ages." London, 1841.

Norman French—Metrical translation of Guillaume, Clerc de Normandie (circa A.D. 1208). MSS., eight copies in the Paris Library; two in the British Museum (Vesp. A. vii., and Roy. 16 E. viii.); and one in the Bodleian Library, at Oxford. Text given in M. C. Hippeau's "Le Bestiaire Divin," reprinted from the "Mémoires de la Société des Antiquaires de Normandie," vol. xix. Paris, 1851.

French (Romance Dialect)—Prose version of Pierre, a priest of Picardy (circa A.D. 1200). MSS. of 13th century in the Arsenal Library, and of 14th in the Imperial Library, at Paris. Text given in Cahier and Martin's "Mélanges d'Archéologie."

* See St. Epiphanius, "De xii. Gemmis, etc.," Rome, 1743; Sir J. Mandeville, "Le Lapidair du xivme siècle," Vienne, 1862; St. Hildebert of Tours, "De duodecim Patriarchis allegorice per lapides, etc."

Anglo-Saxon—Fragments in the "Codex Exoniensis," in the Library of Exeter Cathedral. Text published by B. Thorpe for the Society of Antiquaries. London, 1842.

English—13th century Bestiary MS., British Museum (Arund., No. 292). Text published by R. Morris, for the Early English Text Society, in "An Early English Miscellany." London, 1872.

German—Translated into old High German prose before the year 1,000, and subsequently into verse. Text edited by Von der Hagen.

Icelandic—13th century MS. at Copenhagen. Text given in Th. Möbius' "Analecta Norræna." Leipzig, 1877.

Syriac—12th century MS. at Leyden. Text given in J. P. N. Land's "Anecdota Syriaca." Leyden, 1862. Text of Vatican MS. given by O. G. Tychsen, "Physiologus Syrus." Rostochii, 1795.

Arabic—MS. at Paris. Text given in J. P. N. Land's "Anecdota Syriaca."

Armenian—13th century MS. at Paris. Text given in Cahier and Martin's "Nouveaux Mélanges d'Archéologie," and Dom J. B. Pitra, "Spicilegium Solesmense."

Æthiopic—MS. at London and Paris. Text given by Dr. F. Hommel, "Die aethiopische übersetzung des Physiologus, etc." Leipzig, 1877.

If space permitted, it would be a most interesting research to trace the history of the Bestiary through its various phases, and to show its effect on contemporary literature.* It must suffice at present to observe that the Bestiary stories survived the invention of printing, and are found incorporated in such books as the "Speculum Naturale," of Vincent of Beauvais, and the "Dialogus Creaturum," of which there are several editions. Even in the 16th and 17th centuries, the writers on "Emblems" did not neglect this source of inspiration.† With regard to the influence of the Bestiary on contemporary literature, it may be mentioned that Chaucer quotes the Physiologus in his Nonne Prestes Tale, and Lyly ("Euphues ed Arber," p. 149) compares flatterers to "Panthers, which have sweete smel, but devouring mind," in allusion to the story of the panther told in the Bestiary. No doubt many other instances of a similar kind might be adduced. It is curious that although most of the Bestiary has been entirely forgotten a few of the symbols derived from it, such as the Pelican‡ and the Phoenix, are still used, and their meaning understood.

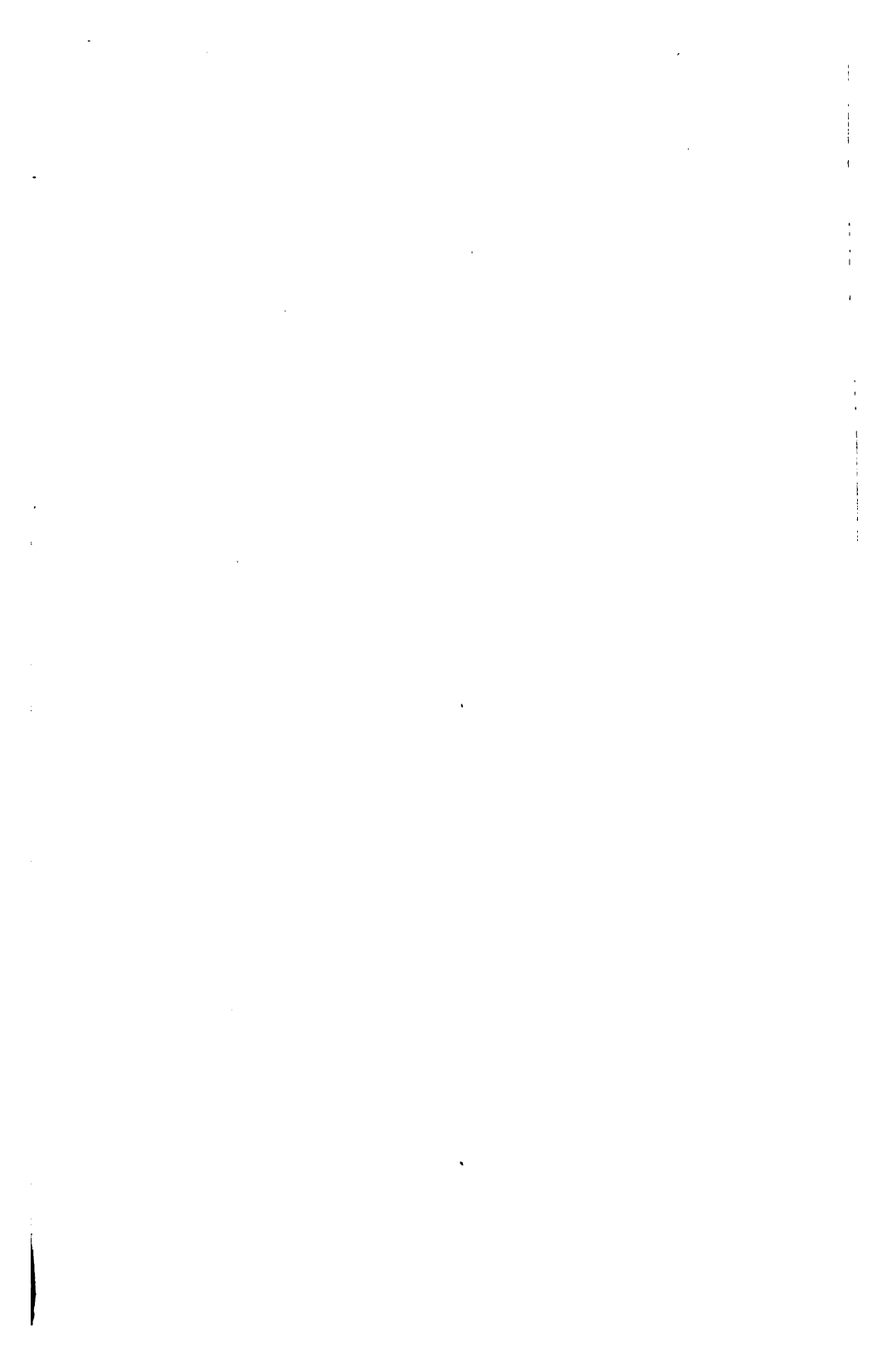
Having seen how largely the Bestiary affected mediæval literature throughout a long period, it is only reasonable to expect to find traces of its existence in early Christian art, as applied to the decora-

* The Bestiary stories are used for secular purposes in the "Bestiaire d'Amour" of Richard de Fournival (published by C. Hippeau, Paris, 1860).

† See Shakespeare and the Emblem writers.

‡ The Pelican occurs on the coat of arms of Corpus Christi College, Cambridge, the inscription being

"Signat avis Christum qui sanguine pascit alumnos,
Lilia virgo parens intemerata refert."





FOX



PANTHER



HYENA



CALADRIUS



TURROBOLEN



WHALE

tion of ecclesiastical buildings. MM. Cahier et Martin were, I believe, the first to call the attention of archæologists to the matter, and in their "Monographie de la Cathédrale de Bourges," several engravings are given of 13th century painted glass windows at Bourges,* Tours, Lyons, and Le Mans, where scenes from the Passion of our Lord are surrounded by types taken partly from the Old Testament and partly from the Bestiary. Thus on one of the windows at Bourges the Resurrection is symbolised by the raising of Jairus' daughter, Jonah delivered from the whale, the Pelican bringing its young to life with the blood from its breast, and the Lion breathing into the face of its cub to bring it to life. At Strasbourg Cathedral† is a series of 14th century sculptures of a similar kind, where subjects taken from the Bestiary and the Bible are mixed together.

Upon the doorway at Alne we have an inscribed Bestiary in stone of much earlier date than the one at Strasbourg. From an archæological point of view it is of the highest possible value, as proving conclusively that the mystic zoology of the Physiologus was perfectly understood by the clergy of England in the 12th century, and subjects taken from it were considered quite appropriate for the decoration of an ecclesiastical building. It is only our ignorance of the literature of the Middle Ages which has caused us to look upon these curious representations of beasts as mere grotesques. The following explanations of the sculptures at Alne, taken from the Bestiary, (Plate XXIV.), will show that a deep spiritual meaning underlies the whole:—

VULPIS—The Fox has throughout all ages been held up as an example of cunning, treachery, and deceit. These qualities are objectionable enough in the abstract, but are still more so when used against ourselves. The medieval moralist therefore singles out for special condemnation the ruse by which the wily animal is enabled to rob the monastic hen-roost. The fox lies on his back and pretends to be dead, thus deceiving the unwary fowls, who, when they approach sufficiently near, are snapped up and devoured. The fox resembles the devil. To sinners he appears to be dead, but should they incautiously come within his clutches, he kills them body and soul. The texts quoted in the Bestiary are Psalm lxiii. 9, Song of Solomon ii. 15, Matthew viii. 20, and Luke xiii. 31.

On the carved *misereres* at Boston, in Lincolnshire, Ludlow, Herefordshire, and elsewhere, the fox is represented dressed as a priest preaching to the geese.

PANTHERA—The Panther is a beautiful animal with a variegated skin, like Joseph's coat of many colours. When this animal has eaten it retires to its den to sleep for three days, after which it comes forth, and a very sweet smell issues from its mouth. All the other animals except the dragon are attracted by the smell, and assemble round the panther. The dragon alone, who hates it, will be seized with great fear and fly from the smell. The panther signifies

* Copied in Twining's "Symbols and Emblems of Christian Art," p. 22.

† Illustrated in Cahier et Martin's "Nouveaux Mélanges d'Archéologie."

Christ, who attracts all men towards Him by the sweet odour of His commands. The dragon is the devil, who hates Christ.

The only text quoted is that from Hosea v. 14. which is rendered "Factus sum sicut leo domui Juda, et sicut panthera domui Ephraim."

The description of the variegated skin and sweet smell of the panther is to be found in Pliny's "Natural History."

AQUILA—The Eagle is the king of birds, and can look straight at the sun without blinking. It bears its young up towards heaven, and compels them to gaze at the sun. Those which can bear the light without flinching it cherishes, but the ones that cannot do so it refuses to bring up. The eagle when old renews its youth by dipping itself three times in a fountain of clear water.

The eagle signifies Christ, who dwells on high, and can gaze upon God without being blinded. The renewal of the youth of the eagle is typical of baptism. The texts on which the allegory is founded are Deut. xxxii. 11, and Psalm ciii. 5.

The description of the eagle causing its young to look at the sun is from Pliny.

HYENA—The Hyæna is both male and female. It inhabits tombs and devours dead bodies.

The hyæna signifies the Jews, the covetous, the luxurious, and other persons of a double or unstable mind.

Ctesias is the authority for the hyæna being of two sexes, and Pliny says that it is the only animal which devours dead bodies.

The only text quoted is Jeremiah xii. 9, the word "speckled bird" in our version being rendered "hyæna."*

The hyæna is mentioned in the list of unclean beasts in the Apocryphal Epistle of Barnabas (ch. ix. 8).

CALADRIUS—The Caladrius is a bird found in the country of Jerusalem. It is perfectly white all over, and possesses the power of foretelling the death or recovery of anyone who is ill. If the caladrius looks towards the sick man it is a sign that he will regain his health, but if the bird turns away from him he will surely die. When the caladrius looks towards the sick man it draws the infirmity out of him to itself, and then flies up towards the sun to get rid of the disease.

The caladrius signifies Christ, who is free from all blemish of sin. Our Lord came down from heaven to save the Jews, but He averted His face from them and turned towards the Gentiles, taking our infirmities upon Him and bearing our sins.

The caladrius is mentioned by Aristotle (Bk. ix. ch. 2), but without any reference to the property described in the Bestiary. The allegory appears to have its origin in the texts which speak of God

* Many errors in the Bestiary are due to mistranslations founded on similarity of the sound of the Hebrew words to the names of beasts in other languages. Mistakes also arose from confounding one species of animal with another, owing to an imperfect knowledge of natural history, and from believing that certain creatures mentioned in the Bible were intended for fabulous beings of classical origin, such as satyrs, centaurs, etc.

as looking towards us (Ps. lxxx. 7) or turning away His face from us (Ezek. vii. 22).

TEREBOLEM—Two stones called Terebolem are found on a mountain in the East. One resembles in form a beautiful woman, and the other is shaped like a man. When the two stones come together fire is produced and the whole mountain consumed.

The two stones which emit fire are symbolical of sexual love. Perhaps the story may be traced back to the works of Ctesias.

ASPIDO-CHELONE—The whale is a great monster called Aspido-chelone, who dwells in the ocean. It spreads the sand of the sea over its back, and raising itself above the surface of the water remains perfectly still, so that the seafarers mistake it for an island. The sailors anchor their ships and go ashore on the false land, but as soon as they have lighted their fires for cooking, the whale, feeling the heat, takes a sudden plunge, and they are all drowned.

The whale signifies the devil, who, when he has deluded us into false security by means of the pleasures of the world (*i.e.*, the sand on the whale's back), without any warning drags us down to hell.

Some versions of the Bestiary attribute to the whale the same property of having a sweet-smelling breath that is given to the panther, but in this case it is used to lure small fish to their doom, instead of to attract all animals.

The story of the whale has found its way into the legendary life of St. Brandan, and into the history of Sinbad the Sailor in the "Arabian Nights."

The Dragon.—One of the sculptures at Alne represents a dragon with a looped tail, but the inscription over it is entirely obliterated. The dragon is not amongst the creatures described separately in the Bestiary, but it is referred to in the stories of the panther, the elephant, and the arbor peredexlon. In all cases the dragon is the devil.

The antipathy existing between the elephant and the dragon is mentioned in Pliny's "Natural History," and this is used for the purpose of pointing a moral in the Bestiary. Wonderful adventures with dragons are recorded in the "Romance of Alexander."*

On the abacus moulding on the right side of the doorway at Alne a mermaid is sculptured. This subject will be treated of subsequently.

* For stories from the Bestiary found in the Romance of Alexander see Jules Berger de Xirrey, "Traditions Tetralogiques," Paris, 1836.

Recent Roman Discoveries in Britain.

BY W. THOMPSON WATKIN.

THE discoveries made during the last quarter are on a moderate scale only, as to number, though in several respects they are important.

In my *Roman Cheshire* (p. 93, and on the map) I have pointed out that the southern wall of the Roman *castrum* at Chester ran from the Newgate to near St. Martin's Church, passing on its way over the site of the present St. Michael's Church, "that edifice probably partly standing upon its lower courses." Mr. G. W. Shrubsole in a paper read at Chester in June, 1884, had previously concluded that the wall passed under the north side of this church. On the 25th of March, whilst laying a gas main, an excavation was made under the pavement in front of the steps leading up to the church from the street, and at three feet beneath the surface, on the north side, the foundation of the wall was found. "It was composed of layers of boulder stones set in concrete almost as hard as the stones themselves. The removal of it was a work of extreme difficulty, wedges and sledge hammers had to be employed to get through two feet of the hardest artificial rock met with in Chester. This concrete foundation rested on the native rock." The thickness of the wall was a little over eight feet, about the average thickness of the walls of Roman stations, and as above said it was remaining two feet high. Most of the Roman *castra* had this foundation of boulders and concrete, the wall proper being built upon it. This is the first satisfactory evidence which has been obtained as to the course of this wall.

In April there was discovered a little to the west of the Roman *castrum* at South Shields, during pipe-laying operations, an altar 2 ft. 6 in. high, and 1 foot wide. On one side was sculptured a *patera* and *praefericulum*, the other side was defaced, but on the face was the inscription:—

M A R T . A L A .
* V E N I C I V S
C E L S V S
P R O S E E T * * * *
V . S . L . M .

The commencement of the second line which contained the initial letter of the *praenomen* of the dedicator was defaced. Mr. Robert Blair informs me that he thinks from existing traces the letter was D. At the end of the fourth line, where another defacement occurred, there can be no doubt that S V I S originally existed, and thus the whole would read *Mart(i) Ala(tori) D(ecimus) Venicius Celsus Pro se et Sius V(otum) S(olvit) L(ibens) M(erito)*; or, translated, "To Mars Alator, Decimus Venicius Celsus for himself and his (family) performs his vow willingly to a deserving object." "Alator" probably signifies "winged". We have another dedication to Mars Alator on

a silver plate found at Barkway (Herts), now preserved in the British Museum. The altar is now in Mr. Blair's possession.

A few slight discoveries have taken place at Ribchester (*Bremetona-cum*). A fine silver coin of the Plautian gens, with *obv.* P Y P S A E S C and bearded head of Neptune, at back a trident; *rev.* C Y P S A E COS P R I V C E P I T Jupiter in a *quadriga*, has been found. The bottom of a "Samian" ware bowl with the potter's stamp P E C V L I A R I S F, and part of the bottom of another vessel of the same ware have occurred. The latter bears an imperfectly struck and partly ligulate stamp, which is evidently the one read by the late Mr. J. Wright (*Celt Roman and Saxon*, 1st edit., p. 469) as BRITANN. II. The letters BRITT seem plain, the rest is uncertain and ligulate. On a portion of the rim of a *mortarium* are the letters—RIVS. CICO., part of a stamp hitherto unknown.

A small Roman *terra-cotta* figure about six inches in height, representing a female with a child in each arm, apparently intended for *Fecunditas*, has been found at Canterbury, during excavations for a new bank, and is intended to be presented to the Canterbury Museum, if not already there.

In the *Archæological Journal* (Vol. xxxiii. p. 365, and Vol. xlii. p. 158), I have described a Roman altar built up into Jedburgh Abbey bearing an inscription. The question arose, whence came this altar? It has now been answered. On the farm of Cappuck, near the town, and on property belonging to the Marquis of Lothian, at the point where the Roman road from *Bremenium* (High Rochester) descends to the Oxnam water which it fords, and then ascends the opposite bank on its way to the station at Eildon, the remains of a Roman station hitherto unknown have been found. Great quantities of worked stones have even recently been turned up by the plough, and old persons remember that a whole farm-steading was about sixty years ago built with stones obtained from the spot. Excavations carried out in April have shown that about 18 inches below the surface the remains of the foundations of large buildings exist. The principal building laid bare "is an oblong of 60 feet in length, the walls over 3 feet thick, with buttress like projections at about every 6 feet, and an opening of about 9 inches passing through the wall midway between every two of the projections. In rear of this building are several smaller ones, less massive in their construction, and without the buttress like projections. Adjoining the end next the Oxnam are a number of more irregularly shaped constructions, one of which is semicircular, and at some distance from the opposite end of the larger building the foundations of another nearly as large are partly laid bare. Round the front of the main building, and converging towards the irregularly placed foundations at one end, is a series of conduits," etc. Only three or four courses of the foundations are left, the rest having been taken away for building stone. Two coins, one a *denarius* of Domitian, the other a brass coin of Trajan, were found, quantities of fragments of "Samian," Castor, and Upchurch ware, of *amphoræ* and glass vessels, two perfect iron spear heads, one of the well known "broad leaf" shape, besides fragments

of others, fragments of iron bosses of shields, bronze ornaments for horse trappings, large fragments of concrete with smooth upper surface, as if from a tessellated floor, roofing tiles, fragments of large square tiles, and all the usual *debris* of a Roman site were met with. Numerous dressed stones with the well known diamond broaching were amongst the ruins. The station is probably one of those named by Ravennas as being in this neighbourhood, but it is, as yet, premature to give an opinion as to its name.

At Little Chester (*Derventio*), near the town of Derby, Mr. A. S. Haslam has lately been erecting a house adjoining the Roman station. During the necessary excavations several antiquities were found, amongst them several coins (particulars of which I have not received), two querns, and several pieces of pottery. These latter are represented on Plate XXV. No. 1 is a vessel $4\frac{1}{2}$ inches in height, and $4\frac{3}{8}$ inches in width, at the widest part. It is of pale light red ware, and from this fact, combined with the shape, it is probably of local manufacture. No. 2 is $6\frac{1}{4}$ inches in height, and $5\frac{3}{8}$ inches at the widest part. It is of a dull brown colour. It is rudely ornamented with diagonal lines, scratched upon it with some sharp instrument, forming a sort of lozenge pattern. As in other examples, these lines commence a little below the neck of the vessel. This vessel, though not of the orthodox "Upchurch" colour (a bluish black) seems decidedly of Upchurch ware. It strongly resembles the largest in Mr. Wright's group of Upchurch vessels in *Celt Roman and Saxon* (1st edit., plate opposite p. 210), and its colour is similar to three other vessels from the same site, engraved (in colour) in *Intellectual Observer*, Oct., 1865, pp. 161 and 163.* When found, this vessel was about half full of calcined wheat.

No. 3, which is 4 inches high, is a bowl $6\frac{3}{4}$ inches in diameter in its widest part, and of a grayish colour. It is also probably Upchurch ware. A good example of this class of vessel was found at Manchester, and its shape is a common one.†

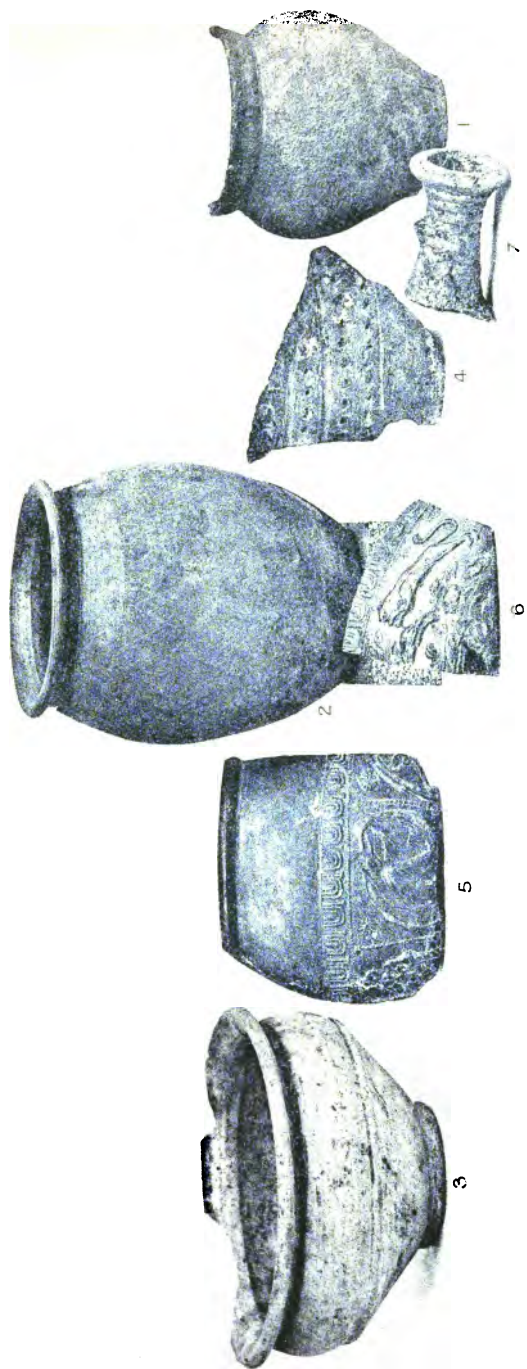
No. 4 is a fragment of a vessel of rather rude work, which seems to be of Upchurch ware likewise. It is 4 inches by 4 in its greatest dimensions, and darker in colour than No. 3. It has a rude ornament of bands and triangular punctures.

Nos. 5 and 6 are portions of "Samian" bowls. Both have the "festoon and tassel" pattern as a brand in their upper portion. No. 5 has the nude figures of a male and female, with a portion of a third male figure. It has been described as "a bathing scene," which seems probable. The size of this fragment is $4\frac{1}{2}$ inches by 4, whilst that of No. 6 is $3\frac{1}{4}$ inches by $3\frac{1}{4}$. The latter has a representation of a hunting scene.

No. 7 is the neck of a large one-handed water jar of cream colour externally, and probably of local manufacture. It is $3\frac{1}{2}$ inches high.

* See also Akerman's *Archæological Index*, Pl. x., Fig. 42.

† *Ibid.* Pl. xi., Fig. 85.



ROMAN POTTERY, FOUND AT LITTLE CHESTER, DERBY. JULY & AUGUST, 1886.

Quarterly Notes on Archæological Progress and Development.

THE first meeting for this year of the CUMBERLAND AND WESTMORELAND ARCHÆOLOGICAL AND ANTIQUARIAN SOCIETY will be held at Kirkby, on Thursday and Friday, July 7th and 8th. On the first day, the secluded village of Ravenstonedale will be explored, and on the second, Ray Cross, on Stainmore, will be visited, at which some of the members of the Yorkshire Archæological and Topographical Society are expected to meet the sister society. A substantial iron railing is now being placed round the cross, under the supervision of the Rev. J. Wharton, vicar of Saith, Stainmore, at the joint expense of the two societies, permission having been obtained from the field reeve of Bowes Common; the cross shaft will also be permanently, if possible, fixed in its socket, from which it has often in recent years been displaced. Ray Cross is said to have been erected as a boundary mark between England and Scotland at a time when great portions of the district now known as Cumberland and Westmoreland formed part of the latter kingdom. Hector Boethius says it was set up in 1067 as the boundary between England and Scotland, and that the arms of Kings William and Malcolm were put upon it. This may be doubted, but it existed in 1258, at which time the Bishop of Glasgow claimed that his diocese reached as far as Rerercross-upon-Stanemoor. Some have supposed it a Roman milestone: it stands in a large camp, which General Ray ascribes to the sixth legion, but which Mr. MacLauchlin rather inclines to think British. These points will be dealt with by the Rev. T. Lees, F.S.A., in a paper which he is preparing for the visit of the two societies.

The new president of the Cumberland and Westmoreland Society, Mr. R. S. Ferguson, F.S.A., has just been appointed Chancellor of Carlisle, in which position he will have every opportunity of making himself a terror to church restorers.



THE Annual Congress of the BRITISH ARCHÆOLOGICAL ASSOCIATION is to be held at Liverpool, under the presidency of Sir J. A. Picton. The date fixed for the commencement of the meetings is August 15th.



AT the Annual General Meeting of the CAMBRIDGE ANTIQUARIAN SOCIETY, on Monday, 23rd of May, 1887, the Rev. G. F. Browne, B.D., President, showed a number of outlined rubbings of sculptured stones in Rome, Ravenna, Bologna, and Mantua, and offered some valuable and original thoughts on the Italian origin of the Anglian and Hibernian interlaced work. The Roman examples were chiefly slabs and posts of white marble, preserved as fragments in the walls and yards of various churches, or lying in the Forum and Colosseum. The original idea seemed to have been the imitation for church purposes of bronze screens; actual imitations in white marble, dating from the time of the Cæsars, are found in the palaces of Caligula and Domitian. One bronze screen remains *in situ* in the window of the crypt of S. Apollinare in Classe, of which a rubbing was shown; it is of the horse-shoe pattern, with each of the open spaces occupied by a Latin cross. The early Christian churches in Rome appear to have had choirs enclosed with these marble screens, as in the present Church of S. Clemente. Others of the sculptured stones appear to have been imitations of mosaic pavements, notably the one used as a screen in front of the N.E. chapel in S. Apollinare Nuovo. In all cases the ornamentation of the stones showed an abundance of interlacing work, but it was stiff and monotonous, and frequently formed of isolated pieces of pattern fitted together, without perception of the principle so marked in the English and Scottish stones, that of continuity and endlessness. An instance of the use of interlacing ornament for sepulchral purposes was shown, a stone built

into the wall of the ante-chapel in the archiepiscopal palace at Ravenna, with a large cross, interlacing border, and a sepulchral inscription commencing *crux sancta adjuva nos in iudicio*. Examples of stone cut into the shape of Latin crosses and covered with ornament were shown from S. Petronio, at Bologna, the ornament being chiefly scroll-work with leaves and flowers; in two cases one side of the upright stem and head of the cross was covered with interlacing work, forming a near approach to some of the Anglian cross-heads. One of the "Arian crosses" at Ravenna was shown, and its great similarity to the Bologna crosses pointed out, with the suggestion that the decoration of the face and back of the cross may possibly have been Arian in origin. The interlacing work on a marble well-head from Mantua, now in the South Kensington museum, was the best of the Italian work shown, the borders being of the same pattern as the borders of the smaller of the great crosses at Sandbach. On the whole, the Roman interlacing work, as compared with the Anglian, was very poor and stiff, without genius and life. Benet Biscop and Wilfrith, finding it in use in Rome and Lombardy, probably introduced it for religious purposes in Northumbria, where the Anglian genius took it up, and, aided by Hibernian skill, due to generations of previous practice in the art, brought it to the perfection it reached in the stone-work of that kingdom.



IN their next volume of Transactions, the Derbyshire Archæological Society will give the first instalment of the SITWELL CORRESPONDENCE from the private archives of the family, edited by Sir George Sitwell, Bart. This section includes the Commonwealth period, and promises to be of much interest.



IN arranging the material for the forthcoming volumes on the DERBYSHIRE COUNTY RECORDS, the Rev. Dr. Cox has had to consider the question of retaining or not the various spelling of proper names. That it is a question of some complexity will be readily admitted when it is stated that Wilmot, a name of frequent iteration among the county families, is spelt in these records in thirty-two different ways:—

Wilmot.	Wilimot.	Whilmot.	Wilemot.
Wilmote.	Willimot.	Whilmote.	Whillmut.
Willmot.	Willimote.	Guilmot.	Wilmout.
Willmote.	Willimote.	Guillmote.	Willemut.
Willmott.	Willimott.	Willemot.	Willymut.
Willmotte.	Willimotte.	Willemotte.	Willymot.
Wilmott.	Wilemot.	Wilmut.	Willymote.
Wilmotte.	Wilemote.	Wilmutt.	Wilymote.



THE first country meeting for the season of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE was recently held at Tynemouth, their most important visit being to the interesting ruins of the Priory, where Mr. Johnson gave a graphic account of the building. He referred to the Roman Station on the site, and to the first Christian foundation by King Edwin, who built a wooden church for which one of stone was substituted by St. Oswald; and afterwards briefly recapitulated the known dates of the Danish incursions and subsequent temporary rehabilitation of the monastery. The work of Earl Tosti, Harold's brother, was mentioned, and the grant by Robert de Mowbray, the Norman Earl, to the Abbey of St. Albans. This Earl died in 1106, and in 1110 the relics of St. Oswald were translated from Jarrow into the new church which the Earl had begun to build, and which probably dates from about 1095. The plan of the church was traced out with the aid of the recent discoveries, and it was shown to have been a cross church, having had a semicircular apsidal-ended choir with procession path and eastern apsidal chapel—if no more; transepts, central crossing, probably bearing

a low tower, and nave with aisle on each side seven or eight bays long. The probable architectural features of the church were deduced from the existing remains, and the total internal length stated at about 190 feet, with a width of 44½ feet. The great extension of the eastern portion of most of the important churches which took place in the latter part of the twelfth and early part of the thirteenth centuries was then spoken of, it being noted how it was in England that this extension was most remarkable, and how it usually resulted with us in the final abandonment of the Roman apse, and the recurrence to the old British square end which has henceforth been the normal typical form for our English churches as distinguished from foreign ones.



THE report for 1886 of the NORTH OXON. ARCHÆOLOGICAL SOCIETY has just been issued. It has good accounts of the churches of Lewknor and Aston Rowant, the latter illustrated by two plates. The same society have also in the press notes on the History of the Parish of Souldern, by Mr. and Mrs. J. H. Gough, of Souldern Lodge.



ON the brass of "John Stathum Squyer," in the highly interesting church of MORLEY, Derbyshire, it is stated that he left "iijs iiij^d yerely for brede to be done in almes among pore folk of y^s prssh i y^e day of y^e obit of Dame Godith some tyme Lady of y^s towne." Sir George Sitwell has sent us a noteworthy extract from his family papers, showing that this custom was in use some three centuries after the decease of John Stathum. In a letter from John Johnson, agent to the Sitwells, 1716—1731, occurs the following passage:—"I understand y^t there is by an ould sarvant or housekeeper y^t formerly belonged to Morley famalay twenty shillings a yeaere to be payed to the poore of Morley upon the 16 day of May for ever and to be given on y^t day att a stone sett up before y^e Cort dore as you goe in to Morley house to be p^d out of y^t istate as I understand."



THE county of KENT has been rather exceptionally rich in matters of archæological interest during the past quarter. Roman remains have lately been dug up in the land adjacent to Quarry House, in Frindsbury, near Rochester. They are vases, portions of tiles, and other small articles, indicative of the existence of a Roman villa upon the spot in the early centuries of our era. While making alterations in the kitchen of the vicarage, at Charing, the wooden framework of a small unglazed window, of several lights, was discovered. It is preserved by the vicar. The kitchen seems to have been originally a medieval hall or room, open from floor to ridge. At Strood, near the Recreation Ground, an iron arrow head has been dug up. It is in the possession of Mr. W. Ball. In Canterbury, the old Bank of Messrs. Hammond & Co., at the corner of St. Margaret Street and High Street, opposite Mercery Lane, has recently been pulled down. In digging out the foundations, preparatory to the erection of a new banking-house, the workmen say that they found a little figure of a goddess. It is probably a Roman fictile image, of poor workmanship, but it soon found a purchaser who gave two guineas for it. Since this discovery a gold coin of Tiberius Cæsar has been produced, and was purchased by the same collector. The Treasury, however, have claimed it as treasure trove. At Wickhambreux, between Canterbury and Wingham, a Saxon Cemetery has been examined by Mr. George Dowker. A fine bronze bowl, and good tumbler of blue glass, with tear-like excrescences as ornaments, have been chromolithographed for the next volume of the Kent Archæological Society's *Archæologia Cantiana*. In the celebrated late Norman Church of Barfreston, near Shepherdswell Station, the roof is so decayed that it must be taken down and replaced by a new one. The parish is small, and its chief landowner is Bethlehem Hospital, in London; consequently extraneous aid must be obtained. The vicar, a nephew of the celebrated authoress, Jane Austen, has

obtained plans from Mr. J. P. Seddon, the well-known architect, and they have been sanctioned by the Archbishop of Canterbury, and approved by leading antiquaries in the county.



THE Annual Meeting of the KENT ARCHÆOLOGICAL SOCIETY is to be held at Tonbridge on the 19th and 20th of July. It is proposed that on the first day Tonbridge Castle shall be visited, and Lord de L'Isle and Dudley courteously permits the Society to visit his interesting old mansion, Penshurst Place. The authorities of Tonbridge School offer to place their new Science Buildings at the Society's disposal for a temporary museum, and for an evening meeting. Many old pupils of the school have promised to send to this Loan Museum objects of antiquity which they possess, and others will contribute drawings and photographs of ancient buildings, books, and works of medieval art. On July 20th, the members will examine the ancient houses at Brenchley; the churches of Horsmonden and Gondhurst; the interesting remains of Scotney Castle, which is half in Kent, and half in Sussex; and the grand ruins of Bayham Abbey, near which they will take an evening train at Frant Station.



A THOROUGHLY valuable paper, on "St. CEOLFRID, Abbot of Wearmouth and Jarrow, and the Amiatine Codex," was read by the Rev. J. L. Lord, on May 25th, at the monthly meeting of the Newcastle Society of Antiquaries. He showed that the *Codex Amiatinus*, which is the best copy of St. Jerome's Latin version of the Bible, commonly known as the Vulgate, was written at the Monastery of Wearmouth or Jarrow, under the supervision of Ceolfrid. It was intended by Ceolfrid for presentation to the Pope, and was discovered lately at Florence.



THE interest in LONDON ANTIQUITIES is not confined to one Society, which specially undertakes the care of its antiquarian remains, but is dispersed over several quarters. Thus, the SOCIETY FOR THE PROTECTION OF ANCIENT BUILDINGS lately held their annual meeting in the hall of Staple Inn, which, with its surroundings, have been acquired by one of the Assurance Companies, thus preserving, at least for the present, this most historical bit of old London.

THE ST. PAUL'S ECCLESIOLOGICAL SOCIETY, though working in a different way, occasionally visits, and have described some of the archaeological remains of the City. In connection with the ANGLO-JEWISH EXHIBITION at the Albert Hall, a paper was recently read on the Old Jewry, illustrated with plans—the subject being quite in keeping with the objects of the exhibition, and the site of the Old Jewry having once been much connected with the residence of Jews in London.

CROYDON, which is so near London as to be part of the Metropolis, has always had one or two buildings of antiquarian importance, such as Whitgift's Hospital and the old Palace. This last has lately been purchased by the Duke of Newcastle, we believe for a sisterhood. The old Palace, where resided the Archbishops from Courtney to Manners Sutton, and where so many historic memories are rife, is therefore saved, and every antiquary and ecclesiologist is indebted to the Duke's timely munificence. It is situate close to the parish church, which was rebuilt after the fire in 1868 by the late Sir G. G. Scott, R.A.

WE trust the project for rebuilding old TEMPLE BAR in some good site will be carried out, and that it will not be left to share the fate of so many remains of old London, which are never seen again after their removal.



SOME of the LITERARY ANNALS of London which go far to preserve the memory and history of the past are before us, and are worthy the perusal of all interested in archæology. The Registers of St. Botolph, Bishopsgate, are issued up to part 3, which contains many names of refugees who once lived in that district. The Registers of St. John's, Clerkenwell, are also in progress, so that ere long many of the City Church Registers will all be printed. "London in 1887," by the late Herbert Fry, and continued by S. W. Kershaw, F.S.A., is in its 7th year of publication, and contains much antiquarian information, and is illustrated by block views of the London thoroughfares.



DURING the past quarter, the LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, under the guidance of Mr. G. C. Yates, F.S.A., the Hon. Sec., has done excellent work. A learned and valuable paper has been read by Dr. H. Colley March, on "Types of Sepulchral Urns;" pointing out that the cinerary vases of this country are readily separable into three classes, belonging respectively to three races, Celtic, Teutonic, and Roman, the differing form of each being ingeniously ascribed to national habits. In May, the Society made an expedition to Knutsford, Peover Hall, the seat of the Mainwarings, and to the two Peover churches; the wooden church of Lower Peover, built in 1298, is a great attraction to ecclesiologists. In the same month the Society visited Cheadle, Hulme, and Bramall Hall. The latter, the seat of Mr. C. H. Nevill, possesses a chapel at the south-east angle of the building, supposed to have been built in the reign of Richard III. On June 8th, the members visited the "Old Manchester" section of the Manchester Jubilee Exhibition, which has been carried out with far more accuracy than its Kensington prototype.



THE Annual Meeting of the ST. ALBANS ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY was held at the Town Hall, St. Albans, on April 22nd, the Rev. Archdeacon Lawrance in the chair. The Rev. E. R. Gardiner, rector of Radwell, read an elaborate and instructive paper on "Church Plate in the Deaneries of Baldock and Hitchin." This was illustrated by numerous specimens of old chalices, patens, and alms-dishes from the district; the plate of the Abbey Church was also exhibited. Portions of an oak beam which had contained the 221 English gold coins discovered at Park Street, near St. Albans, Feb. 9, 1886, and described by Dr. Evans, F.S.A., in the *Numismatic Chronicle*, were presented to the Society by the owners, Messrs. G. & H. Boff. The Rev. N. Fowler gave some notes on the ancient stained glass existing in the north aisle of St. Peter's Church, St. Albans, offering the opinion that some of these obscure pieces were intended for illustrations of the life of the patron saint of the church. It is proposed to make an archæological excursion to visit the churches of Redbourn and Flamstead, and other localities of interest in the neighbourhood, early in July.



THE following are the most important acts of the ROYAL ARCHÆOLOGICAL INSTITUTE during the past quarter:—In April, Mr. J. P. Harrison read a paper on "The Pre-Norman Remains in England," and several fine specimens of jades were exhibited by Mr. Hilton. In May, Mr. W. H. Chad Boscawen gave a lecture on the "Babylonian Sun-God, a study in comparative mythology," and the Rev. Greville J. Chester exhibited a good collection of ancient Coptic tissues from Egypt. In June, Mr. G. L. Gomme read a paper on the evidence of a Free Village Community at Aston and Coote, in Oxfordshire; the Rev. Professor Sayd communicated a valuable paper on "A Hittite Cylinder and Seal;" and Mr. Peacock forwarded an interesting communication on "The Court Rolls of the Manor of Hibbaldston, Lincoln."



THE arrangements for the ANNUAL MEETING of the Royal Archæological Institute at SALISBURY have been completed. On Tuesday, August 2nd, after the inaugural meeting, at which General Pitt-River's address will be delivered, the members will inspect the Cathedral, the Bishop's Palace, and St. Nicholas' Hospital. In the evening, the Bishop will open the Antiquarian Section. On Wednesday, August 3rd, Old Sarum, Amesbury, Vespasian's Camp, Stonehenge, and Lake House will be visited. The Dean of Salisbury will open the Historical Section in the evening. On Thursday, August 4th, the annual business meeting of the Institute will be held, after which the Rev. Precentor Venables will open the Architectural Section. In the afternoon, Britford and Downton will be visited. On Friday, August 5th, the members will go by rail to Bradford-on-Avon, and after visiting the Tithe Barn, Kingston House, and the Saxon Church, will drive to South Wraxall and Great Chalfield. On Saturday, August 6th, Wardour Castle, Tisbury, and Wilton House will be inspected. On Monday, August 8th, Long Leet, Warminster, Scratchbury Camp, and Heytesbury Church will be visited. On Tuesday, August 9th, the members will drive to Rushmore, and inspect the Romano-British village and other places of interest, under the direction of General Pitt-Rivers.



IMMEDIATELY after the close of the Salisbury meeting, several members of the Institute have signified their intention of making a TOUR IN BRITTANY, with the object of visiting the Megalithic remains, and other objects of interest in that part of France. The Société Polymathique du Morbihan has expressed through its Secretary a warm approval of this contemplated visit of the Institute.



At the last Quarterly Meeting of the NATIONAL SOCIETY FOR PRESERVING THE MEMORIALS OF THE DEAD, C. Milnes-Gaskell, M.P., in the chair, a paper on the Church of St. Martin of Tours, at Herne, Kent, was read by the Rev. J. R. Buchanan. The church consists of a nave, north and south aisles, two chantry chapels, and a chancel. The tower occupies the last bay in the north aisle. In the interior the chief point of interest is the screen, which bears traces of a rood loft. A Norman church formerly existed on the site of the present building, to which the tower was added in the 14th century. Subsequently the Norman building was pulled down, and the present church erected in the 15th century. The church contains several interesting monuments to the memory of the Sondes family, and of Sir William Thornhurst, Kt., whose great-granddaughter, Sarah Jenyns, married John, 1st Duke of Marlborough. Also an uninscribed altar tomb, supposed to be that of the founder. It is ornamented with three coats of arms:—1, Paston; 2, Sir John Fineux; 3, Apuldfeld. A paper on the church of Newnham Regis, Warwickshire, was read by Mr. R. T. Simpson.



THAT interesting association, the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, have already had two of their well-managed excursions. The May expedition was to Keighley, when East Riddlesden Hall was visited. As it now stands, the Hall was built soon after the Civil Wars. The old chapel is used as a storehouse. Subsequently, Cliffe Castle, the residence of Mr. Henry Butterfield, was visited, the fine art treasures of the castle well repaying careful study. The last visit was paid to the parish church of Keighley, where a paper was read by Mr. Brigg. The June excursion was to Wressell Castle and Selby Abbey. At Wressell a paper was read by the Vicar, the Rev. R. Kennedy, and the Abbey of Selby was visited under the guidance of Mr. E. P. Peterson, F.S.A.



THE Dean of Winchester contributed to the *Hampshire Independent* of June 11th an able monograph on the recent interesting discovery in WINCHESTER CATHEDRAL, of a leaden coffer, with three inscriptions of different dates. At first it was supposed that here was interred the famous Earl Bedron, who died in 1046, but it is now established that the remains are solely those of Duke Richard, the son of William the Conqueror, who died from the mishap in the New Forest a few years before his father.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

ENGLISH WRITERS: By Henry Morley (Vol I.). Cassell & Co. Price 5s.—A first volume of *English Writers* was published more than twenty years ago, from the pen of Mr. Henry Morley, as an account of the writers before Chaucer, with an introductory sketch of the Four Periods of English Literature. A few years later it was followed by another volume, bringing the history of English Literature down to the invention of printing. Meanwhile these books have passed out of print, and much more of early literature has become accessible, and has been unravelled by the labours of the Early English Text Society, as well as of individual scholars both in England and Germany. Mr. Henry Morley now begins his work afresh on a larger scale. With the graceful modesty that is a usual characteristic of the really able man, he says in his preface:—"After waiting and working on through yet another twenty years, the labourer has learnt that he knows less and less. Little is much to us when young; time passes and proportions change. But however small the harvest, it must be garnered. Scanty produce of the work of a whole life, it may yield grain to some one for a little of life's daily bread." His present plan of this "attempt towards the history of English Literature" is to complete the work in twenty volumes, to be issued half-yearly. The first 120 pages of the opening volume comprise the general introduction to the whole subject of English Literature, dividing its history into four periods, namely—(1) The Formation of the Language, during which English obviously and substantially differs from modern English; (2) the Italian Influence, felt first in Chaucer's days; (3) the French Influence, of which the beginning is strongly marked in the later style of Dryden; and (4) the English Popular Influence, which was established gradually, but which may be dated from Defoe. Here and again in this wonderful summary of a nation's writing, it has seemed to us as we read the pregnant sentences that a possible something had been overlooked, or a fact too briefly and too slightly stated. For instance, it certainly does seem as if more than two lines ought to be bestowed on the question of so very large a proportion of European tales coming from the East. But criticism is almost quite disarmed when we read in one of the opening paragraphs of the introduction that tells of the purpose of the book:—"In these volumes I desire to tell the History of English Literature as fully as I can, well knowing that the studies of one life are insufficient for the setting forth even of the little that one man can see. Each reader within the limit of his different range of sight must have observed much that will, in his own mind, add fulness to my story, or serve to correct some of its errors, and he will also find in it something that he himself has not before seen. Give and Take keep the gates of knowledge, where none but the dwarfs pass through with unbowed head." Yet the very modesty of this charming sentence encourages us to offer another criticism—namely, that in the opening of the chapter on the "Forming of the People," Mr. Morley's statement that antiquaries now agree in accepting the doctrine of three periods of civilisation—Stone, Bronze, and Iron—as originated by Professor Worsaae, is certainly not correct. Many a painstaking and observant antiquary and barrow digger are now satisfied that the periods so

overlap as to make the hard and fast lines of demarcation thoroughly erroneous. The other chapters of this volume deal with Old Literature of the Gael, Old Literature of the Cymry, Old Literature of the Teutons, Scandinavia, Bedwulf, and the Fight at Finnesburg. The second volume, just about to be issued, covers the period from Cædmon to the Conquest; we hope to draw the attention of our readers to it in due course. There is only one word for such a work as this from such a pen—invaluable.



THE RUSSIAN CHURCH AND RUSSIAN DISSENT: By Albert F. Heard. *Sampson Low, Marston, Searle, & Rivington.* Price 16s.—Mr. Heard, who was at one time Consul-General for Russia at Shanghai, through long residence in Russia and from close personal study of the people, has had exceptional facilities for the production of a book of this character. Not only do the pages bear evidence of painstaking and intelligent observation, but it is equally obvious that the author has given much study to previous English and French literature on Russia and her Church, and that he possesses much capability in the way of assimilating the labours of others. The result is a readable, a remarkable, and in the main an original book. In the modest preface, Mr. Heard acknowledges his chief indebtedness to the able articles of M. Leroy-Beaulieu in the *Revue des Deux Mondes*. The work before us gives an account of the origin and history of the Orthodox Church of Russia, traces the causes and consequences of the schism of the seventeenth century, investigates the present condition of the Church and clergy, and finally examines the numerous and startling sects that have split from the parent stem. "In no country," as Mr. Heard truly remarks, "is religious devotion so universally and so intimately interwoven in the daily life of every individual;" so that the study of the religious aspect of Russia is as essential to the statesman and to the general observer as it is to the theologian. The ignorance of even well-educated Englishmen as to the leading principles and ordinary uses of the Russian Church, a form of faith held with much intensity by some eighty millions of our comparatively near neighbours, is very surprising. Who, for instance, of the readers of the *RELIQUARY* are acquainted with such facts as these—that a yearly confession (for which a certificate is given), as well as a yearly communicating at the altar, are made compulsory by law; that marriage is compulsory on the white or parish clergy, and that if one of these priests loses his wife (a second marriage is not allowed) he is deprived of his sacred character, and can no longer officiate. It is a remarkable and unfortunate omission that the work contains no chapter, nor, indeed, any account of the rites and ceremonies of the Church; for the Russian Church is essentially ritualistic, and claims to adhere closely to the practices of the fourth and fifth centuries. But, save in this one particular, we do not believe that anyone obtaining this valuable and much needed work can possibly be disappointed with the interesting mass of information here accumulated.



THE MYSTERIES OF MAGIC: By Arthur E. Waite. *George Redway.* Price 10s. 6d. This is a strange book. It is apparently written with all gravity, and intended to be taken seriously throughout. But notwithstanding the display of ponderous learning shown by the author, it is difficult to resist occasionally the impression that the writer is poking rather heavily-laboured fun at the credulous reader. These 350 octavo pages are mainly a digest of the writings of one Eliphas Lévi, which was a Hebraistic pseudonym for a Parisian of the name of Alphonse Louis Constant, a renegade Roman Catholic priest, and profuse writer on magic, who died in 1875, and who seems to have been idealised and revered by the English writer. Patiently and carefully have we read and re-read many portions of this volume, taking those parts that seemed to be of the greatest importance; but we have utterly failed to find even the dimmest glimmer of any possible utility or comfort that is to be derived from the magical practices either vaguely hinted, or, as occasionally, precisely defined. Fortunately, the gravely alleged "conditions of success in infernal evocations" are so preposterously impossible, that all such incantations are

obviously removed to the Greek kalends. As one of the preliminaries of a black incantation, a collection has to be made of the following articles :—"A black robe without seams or sleeves ; a leaden cap blazoned with the signs of the moon, Venus, and Saturn ; two candles of human fat, set in crescent-shaped candlesticks of black wood ; a magic sword with a black handle ; the magic fork ; a copper vase holding the blood of the victim ; a censer containing incense, camphor, aloes, ambergris, and storax, mixed and moistened with the blood of a goat, a mole, and a bat ; four nails torn from the coffin of an executed criminal ; the head of a black cat which has been fed on human flesh for five days ; a bat drowned in blood ; and the skull of a parricide." These details, and certain others that we cannot defile paper with reproducing, are, according to Mr. Waite, "indispensable." He neglects, however, to tell us where this assortment of magical furniture can be obtained, for it is of such a character as even to stagger the capacities of the Universal Provider of Westbourne Grove.



THE REFORMED CHURCH OF IRELAND : By the Right Hon. J. T. Ball, LL.D., D.C.L. *Longmans, Green, & Co.*—In this volume we have, in 350 pages, a history of the Church of Ireland for the past three-and-a-half centuries, since the time when she was separated from the See of Rome. As Irish ecclesiastical policy was then directed from England, Mr. Ball thinks it necessary to enter largely into the circumstances and surroundings that brought about the legislative change of Henry VIII. He enters upon this thorny subject in a fair and dispassionate spirit, and frankly admits that nothing appears to indicate that the religious movement which preceded the ecclesiastical legislation then enacted in England, had any counterpart with regard to the people of Ireland. According to the then commonly held opinion, England was the superior country, and whatever change was made there, must of necessity be made also in the subject island. In England, assemblies of the bishops and clergy of the two provinces of Canterbury and York, known as Convocations, were always summoned conjointly with the Parliament. The English Reformation was accomplished through the concurrence of Convocation. But in Ireland there was no such ecclesiastical assembly. The proctors of the clergy had, however, the right to sit with the laymen of the Irish Commons. It was found that the diocesan proctors would obstruct the King's measures. An Act therefore was coolly passed excluding the proctors from voting. This made the (Irish) House of Commons not only wholly lay, but entirely English. The *Reliquary* stands aside from all political and ecclesiastical controversy ; but it will be seen, from this simple statement, that the history and position and claims of the Reformed Church of Ireland are matters totally dissimilar to those of the Church of England. The part of a chapter that deals with the Church in the reign of Queen Mary seems to us weak and cursory. In common with almost all Reformation historians and liturgiologists, Mr. Ball fails to grasp or point out the important principle of compromise in the service books of Queen Mary ; which did not go back, as generally supposed, to pre-Reformation days. Though aiming, and with much general success, at an historical spirit of quietness and repression, the pages that tell the story of the Union of the two Churches, as well as of the two Parliaments, at the beginning of the century, are not written with that measured fairness, which, on the whole, characterises the earlier chapters. And yet for the sake of interest and vividness, most readers would have been ready to pardon a little more of eulogy or passion, as the case might be, in this and other parts of the work. The apparently continued strain of self-restraint takes off not a little from the reality of the tale that is told. This is specially the case with regard to the last chapters on "Disestablishment," and "After Disestablishment." The revision of the Prayer-Book and Canons in 1878 is set forth with much detail, and though efforts are made to minimise the importance and depth of the changes then made, and though Mr. Ball sums it all up in the conclusion that "the Church has come forth in honour and safety ; it has retained unity within itself and continuity with the past ; it is still substantially the same in polity, in doctrine, and in ritual, as it formerly was ; it permits every difference of opinion that was formerly allowed"—we doubt if there are many educated English Churchmen who would be able to

agree with him. Opposite to the opening page of this book is printed, as an apology, an extract from Bacon, beginning thus:—"It is very true that these ecclesiastical matters are things not properly appertaining to my profession." To this statement, we think that many who carefully read these pages will be forced to assent. A lawyer is ever at his best when holding a brief. Nevertheless, the volume shows undoubted care and research in execution, and supplies a place not yet more worthily occupied. We should like to make it penal, both on publishers and author, to issue such a book as this without an index. Further editions are sure to be called for, will Mr. Ball be so good as to supply the omission?



HOLDERNESSE AND HULLSHIRE HISTORIC GLEANINGS: By T. Tindall Wildridge. *Wildridge & Co.* Price 10s. 6d.—In this quarto work, well described under its secondary title, "A Portfolio of Pictures, Poetry, and Prose," Mr. Wildridge has cunningly worked up for illustrations the blocks used by George Poulson, in his well-known "History of Holderness," published in 1842, with a few new cuts and reproductions. Some of the illustrations are good and effective, others are very rough and poor. The letterpress is scrappy and unequal, but comprises a good deal of newly published matter that is well worthy of being put on record. It is a pleasantly got-up and attractive book, and well deserves the appreciation with which it is regarded by Yorkshiremen of Holderness and East Riding. There are, however, a few curious blunders and faulty dissertations; for instance, the account of piscinæ or sanctuary water-drains, with the remarks on altar ablutions, is wrong all through. There is an almost entire absence of reference to books or authorities, and, alas, there is no index.



LIFE OF WILLIAM OF WYKEHAM: By George Herbert Moberly, M.A. *Warren & Son, Winchester.* Price 7s. 6d.—There is no necessity for the apology with which Mr. Moberly begins his preface. The only biography of the great Wykeham, worthy of the name, is that by Bishop Lowth. That life was issued more than a hundred years ago; and since then the growth of accurate information, and the accessibility of hitherto buried material, afford ample justification for the compilation of another biography. The work has, happily, fallen, not merely into the loving hands of a loyal Wykehamist, but also into the scholarly grasp of one who knows well both how to search for material, and to adapt it for public benefit when discovered. The book is eminently readable from cover to cover, and shows a conscientious anxiety to be fair in its judgments and surmises. It is only the exigencies of space that prevent us giving ourselves the pleasure of a longer notice, but we cordially recommend it with heartiness and confidence. We notice a few errors, as for instance the special inference drawn from the wording of the induction in Wykeham's case, see p. 42, to a stall at Lichfield; whereas the form is of not infrequent occurrence in the Lichfield episcopal registers. Mr. Moberly is also occasionally too credulous, as where he believes the foolish tale that Bishop Stretton, a canon of Chichester, a doctor of laws, chaplain to the Prince of Wales, and one of the auditors of the Rota at Rome, was incapable of reading the Latin of the oath at the time of his consecration. In the next edition, which we feel sure will be speedily called for, the index might be materially improved; in its present shape it is but an incomplete catalogue of names of persons. In the concluding paragraph of the volume, the author gives a well-balanced summary of the character of this great Chancellor-Bishop; he is therein aptly described as "one who was of no commanding genius on any single point, yet of singularly comprehensive mind and balanced judgment in difficulties; one who was no theologian or original thinker, but successful in the administration of his large diocese, owing to the large heart and clear head which he brought to bear on his work; one, finally, who though he had many admirers, and was continually growing in reputation, was utterly humble in his estimate of himself. Surely such a man must have been a mainstay to the Church of his generation; he has, at least, been a pride to all subsequent generations."

THE DEDICATION OF BOOKS: By Henry B. Wheatley, F.S.A. *Elliot Stock*. Price, 4s. 6d.—This is another volume of that charming series, the "Book Lover's Library." It is a good book, and yet it is difficult for those who have at all strayed into the bypaths of literature not to recognise that it ought to have been better. That a book is too short is a rare complaint, but it is a true one in this case; for the subject is so diversified and curious, that Mr. Wheatley's omissions of particular illustrations, and of whole branches of his subject, cannot fail to strike many. The dedications of Aldus, the greatest of the learned printers, are worthy of more notice than a brief paragraph culled from Botfield; in fact a most interesting chapter might be put together on printers' dedications. The best of Mr. Wheatley's chapters is the one on political and satirical dedications; the least effective or comprehensive is that on modern dedications, of which some far quainter samples might have been given. There are a variety of mistakes in the account given of the satirical dedication by Sir Simon Degge, of his *Parson's Counsellor*, to the successor of Bishop Hacket, in the see of Lichfield. The "miser bishop's" name was Wood, not Woods. He spent nothing over the restoration of the cathedral. The present palace in Lichfield Close, though it has Wood's arms over the front, was not built by him, on whom all satire and remonstrance were thrown away; but it was built out of the episcopal revenues during Wood's sequestration and suspension by the Archbishop of Canterbury. These blunders are copied from Disraeli's chapter on dedications in the *Curiosities of Literature*. The book represents a good deal of labour, and is pleasant reading throughout, but yet it does seem to us that with such a text the author might have composed a better sermon. We present Mr. Wheatley with the idea of a companion volume, on a subject that has hitherto escaped any detailed attention, and which he is well capable of presenting in an attractive dress—The Titles of Books.



PICTORIAL ARCHITECTURE OF GREECE AND ITALY: By Rev. H. H. Bishop. *Society for Promoting Christian Knowledge*. Price 5s. We have here a book by one who has already shown his keen appreciation of architectural beauty, and a happy power of bright descriptive writing in previous works on English architecture. It is no small praise to say that Mr. Bishop is equally at home in his description of the architectural remains of classic Greece and Rome, and in the Christian buildings of Italy. It is obvious that throughout these pages he is describing for the most part that which he has himself seen, and loved, and critically valued. In the few instances where this is not the case he is honest enough to tell us; and even here we are following a good guide, for he has evidently not only read, but well digested, the writings of master minds, such as Ruskin and Fergusson. The book must have been written to a great extent for the pictures, for its 124 pages are illustrated by a like number of effective engravings; and such a work could not have been produced at such a price unless the majority of the blocks had previously done service elsewhere. But yet the book does not suffer, as would usually be the case, from such an origin. It is an eminently readable and well connected account of the architectural glories of Italy and Greece; and having reviewed in these and other columns a great variety of books that treat in whole or in part of the same subject, we feel that we are competent to say that Mr. Bishop's pleasant style, apt comparisons, and chastened enthusiasm, place him among the first architectural writers of the day. We have the more confidence in thus expressing ourselves, as we had an original prejudice to overcome. The writing up to pictures is usually so commonplace. But with this volume the Society for Promoting Christian Knowledge may well be content, for not only are the pictures good, and the cover most attractive, but the letter-press is original and full of power.



SMITHSONIAN REPORT, 1884. Pt. II. *Government Printing Office, Washington*.—Through the courtesy of the Director of the U. S. National Museum, the second part of the Annual Report of the Smithsonian Institute for 1884 has just reached

us. It consists of a full and invaluable report of the National Museum, covering some 480 pages. Herein the condition of the collections and their various additions are fully scheduled, whilst the general administrative work of the different departments, with the special reports of the respective curators, are given with much detail and provision. The third part of this volume contains papers based on the museum collections. The most interesting to *Reliquary* readers are those on "Throwing Sticks," and on the "Basket Work of the North American Aborigines," both most profusely illustrated. Some of the drawings of this clever basket work might at first sight be taken to be representations of old Anglian or Hibernian interlaced work, so close is the resemblance. The United States Government must be warmly congratulated on the thoroughness and comprehensiveness that characterises everything pertaining to the Smithsonian Institute.



KALENDAR OF THE SAINTS (Illustrated). *F. Edwards & Co.* Price 1s. 6d. each part.—The first part of this new Kalendar of the Saints, for the month of January, has reached us. The compiler has produced a most praiseworthy number. It is beautifully printed in red and black, and is of small quarto size. The woodcuts of the saints and the marginal boarders are executed with spirit and devotion. The chief saints of each month receive special biographies. Those for January are thirty-one in number, and comprise SS. Paul, Fulgentius, Genevieve, Simeon Stylites, Cedd, Lucian, Julian Hospitator, Aelred, Benedict Biscop, Hilary, Kentigorn, Paul the Hermit, Maurus, Fursey, Antony the Great, Prisca, Wulstan, Fabian, Sebastian, Agnes, Vincent, Raymund, Timothy, Cadoc, Polycarp, Paula, Chrysostom, Cyril, Gildas, Francis of Sales, and Marcella. In addition to this, upwards of 350 saints are calendared under their respective days for this month, with a line or two about each. Of each of the saints, whenever it can be ascertained, the following particulars are given, the emblems by which they are known in religious art; the name, both in Latin and English, of the flower specially dedicated to them; the counties, cities, arts, professions, or trades which have been placed under their patronage; the heraldic emblems assigned to them; and the resting place of their relics. The only fault we have to find is in the selection of saints for the longer biographies, for the preface states that prominence in all cases will be given to the "glorious company of martyrs and confessors of England, Scotland, and Wales." After this statement, it is remarkable to find that only a line is given to such English saints as Eadburga, granddaughter of Alfred, and Remigius, Bishop of Lincoln, to both of whom several English Churches were dedicated; and other like omissions might be named. However, it is a really wonderful work for the price, and will when complete be of much value as a work of reference.



ROMAN CHESHIRE, OR A DESCRIPTION OF ROMAN REMAINS IN THE COUNTY OF CHESTER: By W. Thompson Watkin. *Liverpool: Printed for the author.* Price 31s. 6d.—This learned and comprehensive quarto volume is illustrated with large plans and maps, and with more than 160 woodcuts, all specially executed for the work. Great pressure on our space this quarter forbids our calling detailed attention to the varied and remarkable interest of these pages; but there is the less occasion for this, as Mr. Thompson Watkins' name is already a "household word" to every student of Roman antiquities. Cheshire is singularly rich in the traces of our Roman conquerors. A most startling proof of the thoroughness of their engineering works was afforded about a century ago, when the contractor for the Chester canal, estimating for the work as through solid rock, made an enormous fortune, for the Romans had done the work for him some fourteen centuries earlier. They had constructed a canal in the Roman foss, which time had silted up and effaced, and was supposed to be solid rock.



THE BEST PLAYS OF THE OLD DRAMATISTS (Mermaid Series): Edited by Havelock Ellis. *Visately & Co.* Price, 2s. 6d. per vol.—The publishers of this series of the works of our old playwrights deserve the best thanks of all lovers of the early drama, and of all students of men and manners. These half-crown volumes, to be issued monthly with their clear and pleasant type, tasteful head and tail pieces, excellent likenesses of the authors, learned prefaces, and carefully edited and unabridged text, are simply marvels of cheapness. We have received the first three volumes, and hope to refer again to the series at a later date. These volumes are—Christopher Marlowe, edited by Havelock Ellis, with a general introduction to the series by J. A. Symonds; Philip Massénger (1), edited by Arthur Symonds; and Thomas Middleton (1), with an introduction by A. C. Swinburne. The opening volume was disfigured by an unnecessary appendix, from the Harl MSS., as to certain blasphemous opinions attributed to Marlowe, but the publishers wisely cancelled these pages, and they are not contained in the only edition now issued. This cause of offence being removed, we can most cordially recommend the series as an attractive addition to any library.



DEBRETT'S PEERAGE AND TITLES OF COURTESY, 1887: Edited by Robert H. Mair, LL.D. *Dean & Son.* Price 31s. 6d.—The thoroughly trustworthy character of Debrett, and its extraordinary accuracy right through upwards of 800 pages, still keeps this Peerage without a rival. With the current year, the 174th edition is reached; for Debrett is the oldest serial extant, having been well established before George III. came to the throne. It is the only publication that has existed throughout the whole jubilee reigns of two English sovereigns. Another point to be remembered about Debrett, which makes it invaluable as a work of reference, is that it is the only work that gives information respecting the collateral female, as well as male, branches of peers and baronets. Dr. Mair, in his preface, justly complains of the need of a properly authorised Table of Precedence, and wisely suggests that it should be revised and reframed in this jubilee year. The editor should correct a decided and important error of description in the next edition. The coronets of dukes are not "enriched with precious stones and pearls," nor have the coronets of marquesses, earls, viscounts, or barons any true pearls; jewelled coronets only pertain to royalty, those of the nobility are "chased as jewelled."



DEBRETT'S HOUSE OF COMMONS AND THE JUDICIAL BENCH, 1887: Edited by Robert H. Mair, LL.D. *Dean & Son.* Price 7s. 6d.—This is the twenty-first annual edition of this work, and it well sustains the reputation achieved by its predecessors. We have tested it rather severely in several places, and have found its full information in each instance wholly accurate. It is somewhat amusing to find the Rt. Hon. W. E. Gladstone classified as "a Liberal (Gladstonian)." Some of the armorial bearings here given are undoubtedly ones of self-assumption, and we have far more respect for those members who make no return of arms than for those who coolly supply a blazon without any warranty. The judicial section appears for the first time, and furnishes biographical sketches of the Judges of the Superior Courts, of the County Court Judges, of the Recorders, of the Metropolitan and Stipendiary Magistrates, and of 157 Colonial Judges.



THE JUBILEE OF GEORGE THE THIRD. *John Bumpus.* Price 2s. 6d.—This is an attractive little volume that gives an account of the celebration, both in town and country, of the forty-ninth anniversary of the reign of George III., which was kept by the nation on October 25th, 1809. It is arranged under counties, and has also a full index of places. The changes of circumstance and habit in the fourscore years between the jubilees of George and Victoria are in many ways remarkable. Victoria's jubilee festivities have been characterised by innumerable

"teas," whereas tea is not once named in the 250 pages descriptive of the last jubilee. George's jubilee was made the occasion of setting free innumerable small debtors from the prisons, and those prisoners who remained in the county and city gaols had a share in the jollification, especially in the form of ale and beer. Neither of these methods of marking the anniversary were followed last month, the former being an impossibility, and the latter altogether alien to the modern treatment of prisoners. The apt quotation from Shakespeare "'Twill be recorded for a precedent," on the title-page of this volume, does not therefore apply in every case.



ST. WANDRILLE'S ABBEY: By Alfred Gatty, D.D. *George Bell & Sons*. Price 1s.—Dr. Gatty is vicar of Ecclesfield, the tithes of which used to be appropriated to the alien abbey of St. Wandrille, Normandy. The monks of Normandy had here, too, a cell or priory. After the legislation of Richard II., the rectory and priory were transferred to the Carthusians of Shortley, near Coventry. Mr. Bernard Wake has recently purchased the old priory, and is now restoring it as a clergy house for Ecclesfield. Dr. Gatty evidently possesses some love and appreciation for the days of our forefathers, and his interest in his parish history led him last autumn to make a trip to the beautiful ruins of the abbey of St. Wandrille, now carefully preserved by the Duke de Stacpoole. He has done a good work in publishing the drawings of St. Wandrille and Ecclesfield, and we can thank him for a page or two of descriptive matter relative to the present condition of St. Wandrille; but really the worthy vicar's friends should have restrained him from publishing the babyish blundering journal of his short foreign journey that occupies the greater part of the pamphlet.



BOOKS, ETC., RECEIVED.—We have received the last part of *Leicestershire Pedigrees* by Rev. W. G. Dimock Fletcher (10s. 6d. the four parts); the previous issues have been most favourably noticed in these columns, and the concluding number is quite their equal in merit. *Some Historical Notices of the O'Meaghers of Skerrin* (Elliot Stock) is an interesting though brief account of one of the most important clans that have figured in early Irish history; the work is tastefully issued in crown quarto, and is well illustrated in chromo-lithography and zincography; price 7s. 6d. *The Last Resting Place of a former Lord Mayor* (Elliot Stock) is an illustrated pamphlet, price 6d., by the Vicar of Herne, giving an account of Sir Matthew Philip, Lord Mayor of London, 1463-4, who is buried at that noteworthy parish church; the Vicar ingeniously interweaves with the account an appeal for the cost of a new roof and tower, which are apparently urgently needed. *Wherein Millenarians are wrong*, by J. Gill (Hamilton, Adams & Co.), price 2s. 6d.; this is not a book of the character to obtain notice in the Reliquary, but its chief characteristic seems to be gross theological ignorance. *Summary of Moral Evidence*, by James C. Roger (E. W. Allen.) The second edition of that dainty charming essay, *Diversions of a Book Worm* (Elliot Stock), price 4s. 6d., has reached us; we noticed the first edition at length last January; it is improved by the addition of an index. On our table are also the current copies of the *Art Magazine*, the *Antiquary*, the *Western Antiquary*, the *East Anglian*, and *Walford's Antiquarian*; the last of these has much improved under its new editorship. We hope to notice these antiquarian contemporaries at some length in our next issue. A review of the *History of the Bassandyne Bible* (Blackwood & Sons) is held over till next quarter, also of two volumes of *Witnesses for Christ* (Hamilton, Adams & Co.).

THE RELIQUARY.

OCTOBER, 1887.

On an Early Sequence of Liturgical Colours.

BY J. WICKHAM LEGG, F.S.A.

It has been said by many that the first writer who gives any complete account of the colours used for the frontals of the altars and the vestments of the ministers is Innocent III. The treatise, *de sacro altaris mysterio*, was written before the author's election as Pope, and therefore before the year 1198. But there is evidence of the existence of a sequence of colours much earlier than this. There are some scattered notices to which I have alluded in my paper "On the History of the Liturgical Colours,"* of particular colours being assigned to particular days in the tenth and eleventh centuries. And I have lately come across an almost complete sequence of colours belonging to the early twelfth century.

When the Crusaders established themselves in Jerusalem after its conquest in 1099, they set up, as every one knows, a Latin Church, just as they set up a feudal kingdom. The head of this Church was the Latin Patriarch of Jerusalem and his patriarchal Church was the Church of the Holy Sepulchre, served by Augustinian or Black Canons.

Nothing is more likely than that, as soon as the Patriarch and the canons were settled in Jerusalem, they drew up a particular liturgy of their own, just as every diocese in France and England had a special liturgy and rites of its own. More than 60 years ago Giovene had noticed a manuscript of the end of the thirteenth or beginning of the fourteenth century, which belonged to the canons of the Church of the Holy Sepulchre at Barletta. This MS. was clearly a copy of the Liturgy used at the Holy Sepulchre at Jerusalem during the Latin domination. This domination lasted from 1100 to 1187, so that the Liturgy must have been compiled between these two dates, and there is internal evidence which shows that it was put together early in the twelfth century.

In his *Kalendaria Vetera MSS.* (Neapoli, 1828), Giovene gives large extracts from this most interesting manuscript. They differ but little from the liturgical forms in use in the middle ages in the dioceses of Western Christendom; and it seems impossible to resist the inference that the Black Canons must have brought their Liturgy with them into the Holy Land.

*See the first volume of the "Transactions of the St. Paul's Ecclesiological Society."

It is very remarkable that the Liturgy should contain a tolerably full account of the colours used by these canons. It is very rare to find much about colours in manuscript missals, and it may be noticed that the account given by Innocent III. is not in a liturgical book, but in a treatise on the ceremonies of the mass in vogue in his time. He merely describes the ceremonies which were customary in the Church of Rome some time before his election as Pope, and the book, of course, has no authority beyond that of a contemporary observer. He cannot in any way be said to have promulgated these ceremonies.

The Jerusalem sequence of colours is as follows :—

Haec sunt vestimenta quibus solent indui Canonici Dominici sepulchri in festivis diebus. In primis dominica die Adventus Domini, et per totum Adventum, nisi festivitas occurrerit, casulas et cappas cericas (sericas?) nigras. Sabbato (*sic*) quando pronuntiatur *missus est Gabriel angelus* de melioribus vestimentis casulam et tunicam. In vigilia natalis Domini quando incipiuntur laudes debent habere archichori cappas cericas nigras. Casulam, tunicam, et dalmaticam nigram cum albis paratis ad missam. Ad vesperas pannus niger ante altare: Prior et archichori cappas nigras ad matutinum similiter. Sed Evangelium *Liber generationis* cantatur cum melioribus vestimentis deauratis. Missa de nocte cum . . . Casula quae vocatur *dracho* et aliis nigris vestimentis tamen melioribus omnibusque sunt illius coloris. Ad missam in mane cooperiatur altare panno rubeo super alios duos et Sacerdos diaconus et subdiaconus, et archichori vestimentis rubeis omnibus deauratis vel fulgentibus auro. Ad magnam missam ante altare optimus pannus super alios tres et omnes habeant alba vestimenta et ad vesperas similiter usque ad antiphonam beati Stephani. In festo beati Stephani vestimentis rubeis omnes usque ad antiphonam beati Johannis Apostoli, albis vestimentis omnes usque ad commemorationem sanctorum innocentium et tunc cum rubeis vestimentis. In circumcisione domini nostri festivitas sicut in nocte nativitatis cum pannis nigris. In Epiphania domini ante altare pannus celestis, et omnia alia vestimenta sint eiusdem coloris, tamen evangelium *factum est autem* cantetur cum vestimentis deauratis. Omnes sollemnitates beate Marie cum pannis et vestibus nigris. A Dominica septuagesime usque in passione domini sicuti et adventu cum vestimentis nigris. A Dominica passionis usque ad Sabbatum pasche . . . diaconus et subdiaconus casulas excepto dominico die in ramis palmarum et ad evangelium et prophetias ubi habet dalmaticam . . . casula rubea tantum et ad crucem representandam cappis rubeis. In Sabbato pasche ante altare pannus rubeus usque ad *Kirie eleison* et tunc ponatur albus pannus et de cetero usque in ascensione Domini cum albis vestibus omnes nisi aliqua festivitas occurrerit, et in ascensione domini ante altare pannus celestis et omnia vestimenta eiusdem coloris sicut in Epiphania domini. In sancto die pentecostes pannus rubeus ante altare et omnes induuntur vestibus rubeis et in die trinitatis similiter. Et in nativitate beati Johannis cum vestibus albis et pannus albus ante altare et per totas octavas. Et in festivitate Apostolorum Petri, et Pauli cum panno rubeo et vestimentis eiusdem coloris. Et in festivitate sanctae crucis in inventione, et in exaltatione cum panno rubeo, et vestibus rubeis et crux sancta super altare ad missam. In festo S. Michaelis cum panno celesti et omnibus vestimentis eiusdem coloris sicuti in Epiphania et ascensione. Festivitas omnium sanctorum omnium colorum pannus altaris, albus et rubeus deauratus.

It will be seen that the colour for the last fortnight of Holy Week is here wanting, but it is given incidentally in a rubric for Passion Sunday, in the note on p. 15, *rubicundis infulis*, and for Palm Sunday at p. 34 for Mass, *casulis coccineis*, that is, red; and this colour might be expected from analogy with the dioceses of Western Christendom.

The first point that strikes the ritualist in looking over this sequence is the strange fact that black is assigned to feasts of the Blessed

Virgin. Now in all the liturgical books that I have come across, white is invariably given as the colour of Blessed Mary. To this there is no exception; but it appears that by a special licence the Spanish dioceses, and also some churches of Naples, are allowed to wear blue for feasts of the B. V. M.*

Berrisch tells us also that in the archdiocese of Köln (Colen in English, Cologne in French) blue is not looked upon as a substitute for violet, but is allowed to be used instead of white, especially on feasts of the B. V. M. † It is called Mutter-Gottes-Farbe. (Colour of the Mother of God.)

Now, from a liturgical point of view, black, violet, and blue are the same; that is, they may be used one in place of the other. Thus the Jerusalem sequence throws light on the custom in Naples and Spain, and no doubt the use of black for the Blessed Virgin will be thought to be an allusion to the *nigra sum sed formosa* of the Canticles.

It has been said that black and violet are identical from a liturgical point of view, and therefore the use of black for Advent at Jerusalem corresponds with the ordinary violet of to-day. It may also be noted that black is used throughout Christmas Eve, through the first vespers of Christmas, and at matins on Christmas Day. The first mass of Christmas at the Holy Sepulchre was also in black, the second in red, the third and chief mass in white. This was a very common medieval custom. It is spoken of by Durandus, and was practised at Paris and Lyons down to our own time. The same three colours were also used in succession at Easter, one being changed for the other at the end of each lesson at Mattins; and a recent writer in the *Saturday Review* on "Auters" (Oct. 10, 1885, p. 482) tells us that this was also an English practice. This is an exceedingly interesting fact; but liturgical scholars would have been still more indebted to this writer if he had added his authority for his knowledge.

For the Circumcision red is by no means an uncommon colour, but I have never before seen black ordered, though at Mentz an analogous colour, blue, was used. Blue for the Epiphany is also very rare. I only know of one instance where a like colour is used, and that is violet at Soissons.

Black from Septuagesima to Passion Sunday and red thence to Easter is so common that it needs no comment, and the same may be said of white at Easter and red at Whitsuntide. But for blue at Ascensiontide I have found no precedent. Blue was used at Wells and Westminster as well as at Jerusalem on Michaelmas Day, and divers colours for All Hallows were not unknown. The ferial colour at Jerusalem is not given. It is very likely that it was red, if we may infer as much from its likeness to other rites which have red for their ferial colour.

* N. Gühr, *Das heilige Messopfer*, 3 Auflage, 1884, p. 282 note. Rock, "*Church of our Fathers*", ij. 259.

† E. Berrisch, *Die Stola*, Köln, 1867, p. 69 note.

The Friar-Preachers, or Blackfriars, of Thetford.

BY THE REV. C. F. R. PALMER.

THE mother church of the parish of Thetford stood on the Suffolk side of the town. It probably belonged to the bishops of the East Angles till Stigand retained it, with other revenues of the bishopric, after his translation, in 1047, to Winchester. Stigand became Archbishop of Canterbury in 1052, and when he fell into disgrace, and was deposed, in 1070, this church was granted by William the Conqueror to his chaplain Harfast, who became bishop, and to his heirs in fee and inheritance.

In the provincial synod held at London, in 1075, by Lanfranc, Archbishop of Canterbury, it was decreed that episcopal sees in villages or small towns, being forbidden by the Councils of Sardica and Laodicea, should be removed to the most eminent cities in the dioceses. Thereupon Harfast translated his see from North Elmham to Thetford, and with the assistance of Roger Bigot (an eminent nobleman, who was sewer of the royal household) re-built the old church, which he dedicated to Holy Trinity, St. Mary, and All Saints, and joined his palace to the north side of it, towards the west end. The church consisted of a nave, choir, and north and south transepts, and formed a noble edifice, fit to be the cathedral of such a see. Harfast gave this church to Richard, his eldest son, and dying in 1084, was buried within its walls.

In April, 1094, Bishop Herebert removed the see again, and fixed it at Norwich. The church of St. Mary the Great at Thetford ceased to be the cathedral, and Roger Bigot purchased it by exchange from Richard, son of Harfast. This nobleman determined to place Cluniac monks here, for whom, in 1101, he began to erect a building of timber, and soon after a cloister of stone as a part of the permanent fabric. Twelve monks, with Malgod, their prior, arrived from Cluny, July 4th, 1104, and for three successive years laboured hard at the erection of the convent. Malgod was recalled, and Stephen, who took his place, from Lewes, disapproved of the site, for it was in the heart of the town, and so pent up with burgesses' houses that the monks had no quiet, nor opening to the street, or space to carry out the building. Thereupon their generous patron began a new church and monastery in an open and quieter place on the Norfolk side of the town, to which they removed on St. Martin's day (Nov. 10th), 1114. Two or three monks kept up their first dwelling as a cell, but after a time it was exchanged for land more convenient to their new situation, and became joined to the domain or lordship.

For full two hundred years the church of St. Mary the Great, with its unfinished cloister, remained desolate, and fell into decay. In 1318, John de Warren, earl of Surrey, granted the lordship of Thetford to Thomas Plantagenet, earl of Lancaster, and his heirs. This Thomas was beheaded for treason in 1322, but Henry, his brother,

and heir, was restored in honours and blood, and, dying in 1345, was succeeded by his son Henry, who, March 6th, 1350-1, was created Duke of Lancaster. Sir Edmund Gonville, rector of Terrington and Rushworth, in Norfolk, and founder of the Gonville (now Caius) College, Cambridge, who had been steward to the earl of Surrey, and then held the same office for the earl of Lancaster (whose kinsman he was), determined not to suffer the former mother church of the diocese to continue in such a ruinous condition, but to repair it and the old cloister, and introduce the friar-preachers. By his advice the earl set about the restoration, and Gonville also brought the earl of Surrey into his plans. These two nobleman and Gonville were always esteemed to be the founders of the convent of the friar-preachers in the prayers and masses of the community.¹

The friar-preachers became established at Thetford in the year 1335. Close to the old church there was a hospital or *maison-dieu*, which had been founded, in 1094, by William Rufus, when that king had the lordship of the town. It stood fronting the street and adjoining the river, which washed its walls. It was endowed with upwards of 864 acres of land, fold course, and sheep pasture, etc., in Thetford, Croxton, Lynford, Foulton, and other places. The earl of Surrey gave it, with all its revenues, to Gonville, who afterwards restored it to his patron. The earl then separated the revenues from the house. The revenues he gave to the canons of the Holy Sepulchre here, to find two chaplains to sing for the soul of the first founder, and to maintain three poor persons for forty weeks every year. The site of the house, marked out by certain bounds and divisions, he made over to the provincial of the friar-preachers, and to those friars whom the provincial should assign to dwell here, for certain charities and memories specified in the gift. The king confirmed these grants to the canons and to the friars, July 20th, 1335, and allowed the latter to receive the site, and to build and inhabit here.² In 1338, the earl of Surrey gave a plot of land 300 feet long and 30 feet broad to enlarge the homestead, and it was worth 1*d.* a year. The royal licence for the grant was dated April 28th, for it had been found by an inquisition taken here, Feb. 26th, that it would in nowise be detrimental, and that the land was held of the crown in capite.³ In 1347, Henry, earl of Lancaster, son of the founder, by deed of Dec. 2nd, granted and confirmed, in pure and perpetual almoign, the site of the *maison-dieu* to the prior and convent: there to dwell and serve God, and in return they were to find a furnished altar, vestments, chalice, lights, and all things pertaining to mass, which was to be sung daily by a canon chaplain from the canons of the Holy Sepulchre, for the soul of the first founder of the *maison-dieu*; and the friars were to have a special daily memory of the earl,

¹ Blomefield: *History of Norfolk*.

² Pat. 9 Edw. III., p. 2, m. 26.

³ Inquis. ad q. d., 12 Edw. III., no. 23. Jurors: Pet. Markaunt, Ric. Andrea, Tho. ate Mor, Joh. Forster, Ric. de Rondham, Joh. Gonshill, Gilb. le Joyntur, Rob. de Bataillie, Hen. de Russcheworth, Ranulph de Foxle, Alex. Barker, Joh. de Gontheston. Pat. 12 Edw. III., p. 2, m. 7.

his clerk and kinsman Sir Edmund de Gonville, and of all his friends living and dead, and also of the soul of the first founder of the *maison*. The king confirmed this grant Feb 10th following.⁴

The friars' house was known as the "Priory of the Old House," and was often called the "Priory of the *Maison-Dieu*, *Domus Dei*, or God's House." The priors were always nominated by the lords of the domain of Thetford, to which the earl of Lancaster annexed the patronage, and this arrangement was confirmed by the superior of the order. In 1359, the advowson was settled by fine, thus to pass with the domain.⁵

The friars cleared the site of the *maison-dieu*, pulling down all the buildings, except the hospital house itself, and thus made an opening from the street to their convent. In this house, which they probably made into an hospitium for guests, they placed a brother or two, who daily asked alms of passengers for the benefit of the community. Not long after this, part of the old revenues of the *maison-dieu* that had been settled on the canons was assigned towards the maintenance of the friars, but in such a manner that they received it at the hands of the prior of that house. It is said also that they had various small tithes in Suffolk, which they rented of the abbot of Albemarle and others, and free warrens, allowed in 1471, in all their lands in Norfolk and Suffolk,⁶ but in truth these were the possessions of the Augustinians.

A plot of land 300 feet in length and 16 feet in breadth was given to the friars by Thomas Franceys, to enlarge their homestead, and after his death they were called to account for having entered it without the king's licence. But they received a royal pardon April 1st, 1369, which enabled them to keep it.⁷ In 1370 they had purchased all the houses between the convent and the street, and had royal leave to pull them down, so that their site became spacious and open, with nothing but a court between the cloister and the street, for the old *maison-dieu* stood at the very corner, and did not hinder the view.⁸

In the time of Henry IV., in an accidental fire (whether the convent suffered much does not appear), the deed of grant of Henry, earl of Lancaster, was destroyed, and the king, as of the duchy of Lancaster, Nov. 26th, 1410, renewed the gift of his grandfather. In it the site of the *maison-dieu* is described as being, "p'entre le comune ryver de la North p'tie & une comune chemyn esteante p'entre lesglise de la seint Trinytee & le dit syte de la South p'tie, dount le chief orientall abutte sur la chemyn Royale appelle Londonway, et le chief occidentall sur le cloos de la maison des Chanoignes illoeg's." The obligations of the deed of 1347 were repeated.⁹

One Roland Mason, of Santon, near Thetford, entered into an agreement to serve the prior here, but quitted before the term of engagement expired. Thereupon he was imprisoned, but Thomas

⁴ Pat. 22 Edw. III., p. 1, m. 33.

⁵ ⁶ Blomefield.

⁷ Pat. 43 Edw. III., p. 1, m. 17.

⁸ Blomefield.

⁹ Reg. of grants of the Duchy of Lancaster, vol. xiv., fol. 45.

Grace, clerk, and William Rodeneye became bound for him in the sum of 10*l.*, and a royal precept to the sheriff of Norfolk, Mar. 4th, 1375 6, ordered his release.¹⁰

The prior and convent of Thetford, Nov. 6th, 1386, obtained the royal confirmation of the privilege that no other order of mendicant friars should have houses founded or built within 300 *canna* (about the third of a mile) of their house, and in this the king undertook to defend them.¹¹ It is certain that Richard II. was much attached to the order, as he always had Dominicans for his confessors, used the office of the Dominican rite in his devotions, and had more Dominicans promoted to bishoprics and serving in the royal council than any other English sovereign.¹² The reason of the friars of Thetford procuring this grant was, that John of Gaunt, duke of Lancaster, their patron, was a great friend of the Augustinian friars, to make room for whom they feared that they might be driven out, or at least that he would found a house for them in the same part of the town, which would have been prejudicial by withdrawing a good part of the alms of passengers. In the following year, however, the duke established the Augustinians at the farthest end of the town, as far from the Dominicans as possible, so as not to infringe on the privilege, and contented himself with giving them the ancient parish church of St. John, on the Suffolk side, into which they put one of their own brethren.¹³

Pope Boniface IX., Feb. 4th, 1392-3, granted to all the faithful who devoutly visited the church of Holy Trinity, of the friar-preachers of Thetford, and lent a helping hand towards keeping it up, the indulgence of two years and two quarantines on the festivals of Christmas, Circumcision, Epiphany, Easter, Ascension, Corpus Christi, Whitsunday; the Nativity, Assumption, Purification, and Annunciation of the B. V. Mary; Nativity of St. John the Baptist, the Apostles Peter and Paul, Trinity, Dedication of the church, and All Saints; and the indulgence of 100 days within the octaves of Christmas, Epiphany, Easter, Ascension, Corpus Christi, Nativity and Assumption B. M. V., Nativity of St. John the Baptist, SS. Peter and Paul, and the six days immediately following Whitsunday.¹⁴

During the reign of Richard II. great troubles were caused throughout the country by certain preachers, who, under the religious habit of mendicants, and without any authority, went about everywhere preaching, and stirring up the people against the existing Church and State. For the repression of this religious and political agitation many royal proclamations were issued, and Acts of Parliament passed. Some officials of the town and neighbourhood of

¹⁰ Claus. 50 Edw. III., p. 1, m. 18d.

¹¹ Pat. 10 Rich. II., p. 1, m. 3.

¹² Pope Boniface IX. granted, Sept. 8th, 1395, to Richard II., King of England, that the clerics, priests, or religious, who recited with him the divine office according to the Dominican rite, might, when temporarily absent, continue the same for two months. Bullar. O. P., tom. 11, p. 352.

¹³ Blomefield.

¹⁴ Bullar. O. P.

Thetford, interpreting the royal inhibitions too strictly, presumed, without any authority, to forbid the friars here to preach, or to beg or receive alms, and prohibited anyone to relieve them. But on the complaint of the friar-preachers, a royal writ of May 24th, 1400, signified to all sheriffs, mayors, bailiffs, and others, that it never was the royal intention to hinder, in these matters, any friars who had been admitted and licenced by the ordinary.¹⁵

The prior and friars granted, Feb. 5th, 1423-4, to William Curteys, prior of St. Edmund's, Bury, and his brethren (for use when they went to Thetford) the best chamber of this convent, called the *common recreatory*, which thenceforward was to be styled St. Edmund's House, and they were to occupy it as they liked, but not to grant or alienate it without the assent of the friars.¹⁶

William Worcestre, alias Botoner, about 1479, says that the church contained 36 paces in length. But this can have been only a portion of the old church, the east end of which reached to the street within about twelve yards.¹⁷

John, earl of Warren, and Surrey, the founder, by his will dated June 24th, 1347, *proved*, July 26th following, bequeathed 20*l.* to the friar-preachers of Thetford. *Elizabeth de Burgh*, lady Clare, by will of Sept. 25th, 1355, *pr.* Dec. 3rd, 1360, bequeathed 40*s.* *Thomas Herfort*, knt., by will of Sept. 13th, 1371, *pr.* Dec. 30th following, directed his body to be buried in this church, and the expenses of the funeral were to be defrayed out of his goods, as his friends sir Nicholas Gernoun knt. and John Cha judged to be befitting. He made two of his executors, F. Robert de Berton prior here, and F. John Wauncy. *Sir William de Cloptone*, knt., son of Walter de Cloptone, of Wykhambroke, by will of Jan. 22nd, 1376-7, *pr.* Jan. 14th, 1377-8, bequeathed 5 marks. *Thomas de Wyngfeld*, July 17th, 1378, bequeathed five marks to each convent of mendicant friars in Norfolk and Suffolk, to celebrate for his soul: *pr.* Sept. 27th. *William de Russhebrook*, knt., Aug. 5th, 1383, ordered that the friar-preachers of Thetford should have five marks, to pray for his mother's soul: *pr.* Dec. 8th. *Sir John de Plaiz*, June 22nd, 1385, bequeathed to all the houses of friars in Norfolk, Suffolk, Essex, and Cambridgesh., to every house five marks: *pr.* July 16th, 1389. *John Skalpy*, of Sapestone, Feb. 5th, 1388-9, left his body to be buried in the church, and bequeathed 20*s.* to his son F. Ralph Skalpy, a friar of this house: *pr.* Feb. 26th. *John Austin*, rector of Wangford, in 1416, gave 40*s.* to build a perk in the church, and was buried here. *Agnes Stubbard* of Bury St. Edmund's, Apr. 9th, 1418, bequeathed 10*s.* to each order of friars at Thetford. *Elizabeth, widow of William Eltham*, knt., Dec. 1st, 1419, at Westhorp, assigned 40 marks to the various convents of friars in Suffolk, Norfolk, and Cambridge, to perform the trental of St. Gregory for her soul, and for the souls of all to whom she was bound: *pr.* Feb. 14th. *Thomas Walter* of

¹⁵ Pat. 1 Hen. IV., p. 7, m. 26.

¹⁶ Reg. hostlar, S. Edmundi: Cotton MSS., Claudius A 12.

¹⁷ Worcestre: Itinerarium.

Thetford, Feb. 24th, 1419-20, willed to be buried here, and gave 13s. 4d. to the friars, 4d. to every priest that came to his burial, 20s. to be divided among the poor on his burial day for the good of his soul, and 10s. every year on his anniversary as long as his goods lasted. *Roger Drury* knt. Oct. 3rd, 1420, bequeathed 20s.: *pr.* Oct. 24th. *John Notyngham*, of Bury St. Edmund's, grocer, Mar. 20th, 1437-8, bequeathed 20s.: *pr.* Feb. 15th, 1439-40. *Alice*, widow of *John Harpeley*, knt., Jan. 2nd, 1438-9, bequeathed 20s.: *pr.* Jan. 15th. *John Fitz Rauff*, esq., at Skultone, July 13th, 1440, bequeathed 10s.: *pr.* Aug. 4th. *Juliana*, widow of *John Fitz Rauf*, esq., Jan. 15th, 1445-6, bequeathed 10s.: *pr.* Apr. 6th. *Joan lady de Bardolf*, Sept. 7th, 1446, bequeathed five marks to every order of friars in the diocese of Norwich, to pray for the souls of her parents, benefactors, and especially of her deceased spouse, mercifully to obtain grace for his soul: *pr.* Apr. 3rd, 1447. *William Berdewell* sen. by will made before 1455, "besette to the place of the Frerys at Thetford, xs." *Robert Ashfeld*, Feb. 22nd, 1459-60, bequeathed 3s. 4d. *John Sampson* sen. of Hyldyrcllee, Nov. 24th, 1461, bequeathed 10s. for a trental of St. Gregory to be celebrated: *pr.* Feb. 1st. *John Baret*, of Seynt Edmu'dys Bury, Sept. 10th, 1463, bequeathed 3s. 4d. to each house of the friars of Thetford: *pr.* May 2nd, 1467. *Sir Miles Stapleton*, a benefactor in 1468. *Thomas Croftys*, of Westale, esq., Apr. 20th, 1474, bequeathed 10s.: *pr.* May 26th. *Margaret*, widow of *Ed. Bedingfeld* esq., sister and heiress of *Thomas Tudenham* knt., May 24th, 1474, bequeathed 20s.: *pr.* Apr. 3rd, 1476. *John Heyden*, Mar. 24th, 1476-7, bequeathed five marks a-year to several houses of mendicant friars, and among them Thetford, for an *annuale* every year, for five years, to be said in lent: *pr.* June 20th, 1480. *Elizabeth wife of Roger Oldman*, was buried in this church; she left a legacy, in 1477, for the light of the B. V. Mary, which burned before her image in it. *John Elingham*, of Firsfield, a benefactor in 1478. *Roger Rokewode*, of Euston, esq. Apr. 30th, 1479, willed the Blake Freres of Thetford, the Augustinians there, and the Grey friars of Babwell, each house to have 10s., to say a trental for his soul: *pr.* May 8th, 1482. *John Smyth* of Bury Seynt Edmu'de, esq., Dec. 12th, 1480, bequeathed 20s. to each house of friars at Thetford: *pr.* Sept. 20th, 1481. *Robert Rokewode* of Thetford, gent., Feb. 2nd, 1487-8, bequeathed 20s. to each house of religion here: *pr.* May 30th, 1488. *Margaret Odeham*, of Bury Seynt Edmu'd's, widow, Oct. 8th, 1492, bequeathed 6s. 8d. to each house of friars in Cambrege, Lynne, Norwiche, Thetford, Clare, and Sudbury: *pr.* Nov. 8th. *John lord Scroop*, of Bolton, July 3rd, 1494, at Esh Harlyng, Norfolk, desired to be buried in the abbey of St. Agatha, in Yorkshire, in case he departed this life in that county, but if he died in Norfolk, he willed to be buried in the Black Friars at Thetford: *pr.* Nov. 8th, 1498. He died July 12th, 1494, and was buried here. *John Fyschere*, burgess, a benefactor in 1499. *William Skepper*, buried here in the same year. *Robert Wyset*, of Barton by Mildenhall, in 1504, gave a legacy to the brethren of St. Dominic's order in Thetford, to celebrate placebo,

dirige and mass of requiem, and ten masses in their church for the ten days next following his decease. *John Perfay*, of Bury Sent Edmund, draper, May 28th, 1509, bequeathed "to y^e fryers of Thetford in Bredgagate strete, to synge for my sowle a Dyryge and a messe of Requiem, xs.": *pr.* Sept. 30th. *Robert Grey*, of Walsingham, in 1514, left a small legacy. *William Onge*, of Hepworth, Suffolk, a benefactor in 1516. *William Keye*, of Garboldisham, Norfolk, May 1st, 1531, bequeathed "to eche hows of frires in Thetford, to be prayed for, iij^s. iiij^d..... Item, I give half an acre at Medellred-Hegge, half an acre and half an rood at Copydthorn; j. acre j. rood at Dyches-End, half an acre in Botonys, j. acre and half at Stanyell, j. acre at Nethir-Red-Hegge, the whiche londs I have and hold at the bequest of Sir Will. Pece, preest, to give to a brothir of the ordir of preachers in Thetford, to sey a sermon yerely evermore on Tuesday in Estern week, and to synge messe of requiem in the church of St. John of Garboldesham; and to the parson and his depute, which is, and shall be for the time, to say dirige, iiij^d." *pr.* May 19th, 1533.¹⁸

The following is Weever's account of this priory, with his scanty list of burials:—

"THETFORD.

"Here in this towne was a Religious house of Friers Preachers, dedicated to the holy Trinitie, and Saint *Mary*, which *Arfast*, Bishop of the East Angles, made his Episcopall chaire..... *Arfast*, who died *circa annum* 1092, was herein buried, with this Epitaph vpon his monument—

"*Hic Arfaste pie pater optime et Arca Sophie
Vivis per merita virtutum laude perita:
Vos qui transitis hic omnes atque reditis,
Dicite quod Christi pietas sit promptior isti.*

The blacke Friers here was founded by Sir *Edmond Gonville*, Lord of Lirlingford, Parson of Terington, and Steward with *John Earle Warren*, and with *Henry Duke* of Lancaster..... Buried in the Church of this monastery were, Sir *John Brett* knight, Dame *Agnes Honell*, Dame *Maud Talbot*, wife of *Peter* Lord of Kickinghill, Dame *Anastisia*, wife of Sir *Richard Walsingham*."¹⁹

This convent lay in the Visitation of Cambridge, one of the divisions of the Dominican province of England and Wales. Scanty notices exist concerning the religious here. F. ROBERT DE BERTON has been mentioned as prior in 1371. As prior, too, he acknowledged to have received, "per manus reverendi dom' Joanne de Bures, 25 marcas pro quinque sacerdotibus celebrantibus per an' pro animabus reverendorum dominorum domini Roberti, et d'ni Andreæ prioris prefati d'ni Roberti, et omnibus defunctis." F. JOHN WAUNCY, or Vauncy, mentioned in 1371, was prior in 1386. F. *Ralph Skalpy*, son of John Skalpy, of Sapiston, esq., and Isabel his wife, was here in 1388, but was assigned to Northampton, Nov. 29th, 1395, by the

¹⁸ Test. Ebor. Nichols: *Royal Wills*. Harl. MSS., cod. xiv. Blomefield: *Wills from the Commissary of Bury St. Edmund's* (Camden Soc.). Nicolas: *Test. Vet.*

¹⁹ Weever: *Funeral Monuments*.

master-general, as he had been found guilty of treating the letters of the vicar-general of the order with disrespect, fifteen days being allowed to him for the removal : and the precept was repeated, Feb. 4th following, with the addition, that he could not be assigned to Thetford again without the special licence of the master-general in writing. *F. William Howard* was assigned, Nov. 24th, 1395, to his native convent of Theofford as a conventual, with the privileges of not being removeable unless he liked, of staying away from choir and refectory, whenever he chose, "quod extra refectorium possit uti cibariis opportunis, et unum fratrem secum ad mensam recipere," and that no one could take his personal goods from him. On the same day, too, *F. William Wangford* and *F. John Vanney* had the same assignation and graces: *F. Ulric de Banham* and *F. Thomas de Wilton* were assigned here as conventuals, and could not be removed without their own assent: and *F. Thomas Yswerke* was made principal lector here for two years, might have a companion in going out of the convent and town, on asking leave, even if the prior refused, and none below a master should hinder him. *F. Adam Bernard* had the master-general's concession, June 20th, 1397, that he could not be removed from this convent. *F. PETER OLDMAN*, D.D., was prior in 1475, when he admitted Thomas Hurton, and Margery, his wife, to be secular brethren of the convent, and to partake of all the prayers and devotions whilst alive, and of the masses when dead, in as ample a manner as the rest of the brethren of the house; and they might choose their own confessor when and where they pleased, according to the grant of Pope Innocent VIII.; and it was plain that they had chosen the prior himself, by the absolution endorsed on the instrument, which was dated Jan. 1st, at Thetford. *F. Richard David* had the master's licence, Feb. 10th, 1477-8, "semel in anno plenarie confiteri"; when out of the convent on business, to confess in lighter matters to any religious of the order, to visit his parents and friends occasionally, and to stay with them for some days without inconvenience to his convent; to enjoy all the graces conferred on him by the convent under seals; had his chamber granted him for life, and when away he might give all in charge to another; and out of his goods and money he might give to his brethren or to the use of his convent; but he must use all these graces with moderation. *F. John Colum*, of this convent, was assigned by the master-general, Mar. 10th, 1496-7, to Cologne or Bologna, as a student of theology; and the same day, *F. Thomas Dukedale* was empowered to visit his parents at pleasure, and to contribute to *F. John Colum*, out of his books, clothing, etc., conceded to him by the order. The same *F. John Coloni* was assigned, May 11th, 1500, to Paris, for a year, "ad proficiendam," to graduate as S. Th. Mag. (D.D.) *F. Thomas Cross* was licenced by the bishop, Mar. 12th, 1504-5, as penitentiary throughout the diocese, and to preach wherever he would, with a 40 days' indulgence to all who assisted him; and this the bishop did out of love and respect for *F. MASTER DRYVER*, who was probably prior.²⁰

²⁰ Reg. Mag. Gen. Ord., Romæ. Blomefield. Martin: *Hist. of Thetford*.

The common seal of this convent bears a figure holding up its hands (probably the B. V. Mary) in a gothic niche; and beneath the demi-figure of a friar: all circumscribed $\text{✠ S · PRIORIS ET ·}$
 $\text{· · · · · PREDICAT' · THETFORD.}^{21}$

This religious house was destroyed towards the close of 1538, but the date is not filled up in the deed of surrender. This surrender was signed by RICHARD' CLEY prior, Rob'tus Baldry, Edwardus Dyer, Edmu'd' Pallmer, Robertus Uhen', Wylli'm Pearson,²² who with very little doubt formed the whole of the community at the time. The only particular to be found connected with the surrender is the suffragan bishop of Dover's report that there was no lead here, except perhaps a few small gutters.²³

The convent lands were immediately tenanted by Richard Fulmerston, of Ipswich, gent., at the rate of 4s. 4d. a year, being 3s. 4d. for the site of the house, gardens and orchards, and 12d. for a piece of land of 2a. next it enclosed within a wall.²⁴ For him the whole was rated, May 22nd, 1540, the trees on the land being of no value beyond repairs of the premises;²⁵ and by letters patent of Mar. 1st, 1540-1, the site, church, belfry, churchyard, etc., and the piece of land were granted to him and Alice his wife, his heirs and assigns for ever, with issues from the last Ladyday, to be held in capite by the 60th part of a fief and the yearly 10th of 5½d.²⁷ Fulmerston was afterwards knighted, and died Feb 3rd, 1566-7. His heiress carried the property to Sir Edward Clere, who sold it, with the Canons' Farm, to Robert Chausfield and others in trust for the earl of Arundel. Thus it came to the noble family of Howard, and afterwards to that of Petre.²⁸

By his will dated Jan. 23rd, some few days before his death, Fulmerston founded a grammar school and a hospital for four poor, which soon after were built on the ruins of the old cathedral, in the Blackfriars' yard. There are many remains of the buildings. Of the west end of the church, much serves for a garden wall. The arch of the transept divides the school from the master's apartments, and the nave of the church is now cultivated as the school garden. At the end of last century, the area of the cloister begun in 1101 was still visible between the church and the river, and the walls of the refectory on the north side of the court, not far from it, were in great measure standing.²⁹

²¹ Martin.

²² Surrender of Monasteries, no. 239.

²³ Treas. of Rec. of Exch., vol. A ³/₁₁ fol. 5.

²⁴ Ministers' Accounts, 31-32 Hen. VIII., no. 118.

²⁵ Particulars for grants, 32 Hen. VIII.

²⁷ Pat. 32 Hen. VIII., p. 6, m. 28 (11).

^{28, 29} Blomefield, Martin, etc.

Mussulman Traditions concerning the life of Jesus.

BY MARIANA MONTEIRO.

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ALTHOUGH Mahomet in his Koran denied the divinity of our Lord Jesus Christ, he nevertheless acknowledged Him to be a great Prophet who had preceded him, and compared Him to Abraham and to Moses, calling Him "Spirit of God," and declaring the Gospel to be a book revealed by God to man.

It is, however, a subject of regret to see the manner in which the evangelical narrative referring to Jesus or Mary has been corrupted in the versicles of the Koran, as well as the biblical traditions concerning the Patriarchs of the Old Testament.

The Mussulman, little given to consulting any other book but the Book of Mahomet, scarcely ever troubled himself to read, and still less to study, the Old and the New Testament, simply contenting himself with such traditions concerning the life of Jesus as were carried by word of mouth from generation to generation, and, as may well be imagined, becoming in that march, daily more and more corrupted and altered.

The following traditions concerning the life of Jesus are taken from a fragment of an Arabic *Codice*, or old manuscript, which has come to the hands of Don Antonio Almagro Cardenas, professor of Arabic in the University of Granada, a version of which he has sent me for translation and arranging as an article.

Señor Cardenas says that the date and author of this document are unknown, but from its almost classical style of language and form of the characters, he presumes that it was written in the *Magreb*, that is to say, in Spain or Morocco, and belongs to the class of writing called by Ibn Jaldun, *Arabigo-hispano*.

Very few pages compose this fragment, although it is supposed that the whole work must be a voluminous one. However, this small portion will suffice to give a good idea of the number of fables and legends which the whole must contain. It runs as follows:—

"Then he made a sign (the Judge) to his servants, and told them, 'Conduct Him (Jesus) to the Palace of the king.' So they took Him away and conducted Him until they reached the king's palace. The chief Xequé of the servants went into the presence of the king, whom he found seated on his royal throne, and prostrating himself before him adoring him, said: 'Oh my lord and master! I acknowledge no other divinity but thine! May thy divinity be lauded by the word of all men!' And the king said to him: 'Lift up your head, and tell me who is this Man you have brought into my presence.' The chief servant replied, 'Oh my lord! I went out on this day to stroll about, and I found a beautiful young man, a stranger, and I said to Him, "Who are you?" and He replied, "I am an envoy from the Lord of all the world."' When the king heard this he grew

terribly angry, his colour changed, and his countenance became black, but he said, 'Bring Him in here.'

"When Jesus entered and found Himself in the king's presence, He looked at the king seated on his royal throne and wearing the crown on his head, and perceiving a large idol made of silver and gold by the side of the throne, He cried out, 'Oh infidel king, neglectful of the day of reckoning, come to God, and forsake the serving of idols and of images, and say—"There is no God but the only God, who has no fellow companion, and Jesus is His servant and His envoy."'

"When He had spoken thus, the king grew furious at what he had heard, and calling one of his servants ordered him to take Jesus and conduct Him outside, even to the shores of the sea, and to cast Him into the waters. The king then summoned his ministers and the princes of state, and mounting their steeds they proceeded out of the city and reached the sea shore. On alighting from their horses the king and his retinue went into a ship and sailed out to the middle of the sea, and Jesus (may peace be with Him) went in their company. When the ship reached the high seas, the king rose up and stood before Jesus, and said, 'Now, when we cast you into the water, we will then see where that God is whom you invoke.' Jesus replied, 'The God whom I invoke is at My right and on My left, behind My back, and above My head. He is the One who has made the sea, and He knows how many drops of water there are in it.' He spoke, and when the king had heard these words he cried out to his people, 'Cast Him into the sea.'

"But God sent Gabriel (peace be with him) to hold Jesus up before that He should touch the water. And the faithful Gabriel in the twinkling of an eye saved Him out of the hands of the people and concealed Him from their gaze, and conducted Him to a valley wherein grew many trees, and there were a number of gardens, near to a city, and then He prostrated Himself to the ground and lifted up to God an act of thanksgiving for the great benefit He had granted Him.

"After Gabriel had delivered Jesus, God commanded the sea to rise up against the king and his retinue, and sent against them the raincloud, and the wind and darkness, and all that day they remained on the sea until night, when the storm somewhat abated. The people then came forth and drew out the king, and they landed, when they mounted their steeds and returned to the palace. When Gabriel had liberated Jesus, he led Him in the direction of the city which was seen from the valley, and as they approached, they perceived that the gates were wide-open, and saw an aged woman coming forth accompanied by three young slaves. When this woman had looked on Jesus (peace be to Him) she greatly marvelled at His beauty and noble bearing, and approaching Him, she said, 'Oh, young man! tell me who Thou art, who hath sent Thee, and from what land cometh Thou?'

"Jesus replied, 'As regards who I am, I tell thee I am Jesus, son of Mary; as regards who hath sent Me, I announce to thee that I am sent by the Lord of all the world; and from what land I come, I tell

thee I come from a place which is in enmity with these places, and in which stands the Holy House.' Then the old woman said, 'Oh Jesus! who is the Lord of the world?'

"He is My Lord," replied Jesus, 'and thy Lord, and the Lord of all things and their Creator, He is above all things powerful.' Then the old woman replied, 'Oh Jesus! I am six hundred years of age, and until this day I had not heard of the Lord of the world, and I know of no other God but the great king, and the idol "Acbar."' Jesus answered, 'Oh woman! in truth thy Lord and My Lord, is the Lord of the world.' The old woman again questioned Jesus saying, 'What participation of His power did Thy Lord give Thee?' And Jesus replied, 'That of raising the dead to life, and healing the sick, by the permission of the Most High God.' To this the woman replied, 'If Thou art sincere and faithful in Thy words, listen to me. In this palace lieth buried my father, who hath been dead a hundred years; Thou canst if Thou so willest, draw Him out of the sepulchre, and I would then give Thee as a gift this regal palace, and we would then believe in God and in Thee.'

"Thus she spoke, and entering into the Alcazar, which was of a beauty such as the tongue of man cannot describe, she passed on to the spot where stood the sepulchre, and then Jesus said to the woman, 'Draw back the bolts of the sepulchre.' And the woman ordered the bolts to be withdrawn, and Jesus (peace be to Him) lifted up His heart in prayer, and when it was ended, He praised God, and prostrating Himself over the sepulchre remained in that way for some time, until He cried out, 'Oh thou that reposes in this sepulchre, rise up this moment on thy feet with the permission of God; and speak with thine own tongue, by the power of the Most High God.'

"In that instant, behold, the sepulchre was opened, and its miserable occupant rose out of it, the man with his own hands shaking off the dust of the grave which covered his head, saying, 'How horrible are the sorrows of the grave! How intense the sufferings which are endured in it. How piercing are the cries of Monquir and Nakir! Alas! alas! to him that disobeys his Lord and yields himself up to the worship of other things but of Him! How great the punishment which God has reserved for such as disobey Him!' Then he added, 'I hereby give solemn testimony that there is no Divinity but God and Thee, Jesus, who art the servant of God, and His envoy.'

"When he had thus spoken, and the woman recognised her father, she went up to him, and tenderly embracing him, said, 'Oh, my father! and the cause of my happiness! What was life to me after thy death?' Then Jesus said to her, 'Oh woman! is this man in truth thy father?' to which she replied, 'He is indeed my father, oh Prophet of God!' Then Jesus came and stood face to face with the old man, saying, 'Tell me, thou ancient, what is thy name, where is thine empire, and what is thy religion?'

"Oh Spirit of God!' replied the old man, 'I worshipped false gods, and among others a golden statue, which I called *Falcon*, and besides this, I said to my people—"Adore me in place of God, because I am your lord, and if you do not what I tell you, I will order

you to be put to death, or punish you severely." On hearing this, all the people adored me instead of God, and my name was perpetuated, and my power enlarged by the strength which Satan communicated to me. And I spilt blood in torrents, entering the lands of believers and putting them to death; and all who heard my voice trembled through fear. I was able to form a harem with a thousand daughters of kings, and rode an innumerable number of war steeds. I enlarged this Alcazar until I had in it a thousand ministers who adored me in place of adoring God, while I now and again only would manifest myself. On a certain day when I was seated on my royal throne in my Alcazar, a man suddenly presented himself before me; my brow became darkened with wrath, and I said to him, "Who hath allowed thee to enter here without my permission?" but he looked at me and said, "Oh enemy of God! door or refuge will avail thee nothing to save thee on this day from dying by my hand." I said to him, "Who art thou?" And he replied, "I am he who maketh war against thy Alcazar, and against thy country, and who is going to wrest thy very existence from thee."

"I proceeded to question him further, "Who hath sent thee?" And he replied, "My Lord and the Lord of all things hath sent me."

"When I heard all this my hair stood on end, and I rose up with the intention of killing him, but at that moment he uttered a fearful wail, so that my tongue was struck dumb, and my body lost all power of action. He then blew a breath of fire from his mouth which scorched my face, saying at the same time—"Come forth, thou reprobate spirit, and go suffer the punishment imposed by God." Then I saw, Oh Prophet of God! a naked sword which fell upon me more than a thousand times; and in that instant my spirit went out of me through my back, and it rose up until it reached near to heaven, and an angel who has charge of carrying souls of men to their destination said to me—"Depart from hence, oh reprobate! and go suffer the punishment which the Most High God has reserved for thee." And then he added, "Oh Angel of Death! return with the soul of the reprobate, for I cannot extend to him my mercy, because he has done nothing but provoke my indignation."

"Then the Angel of death took my soul and placed it again in my corpse. A fearful darkness then enveloped me, and I said, "*All my riches and power have become reduced to this narrow limit.*"

"From that moment the weight of the sepulchre fell upon me with increased heaviness. Then two Angels entered in; one was black and the other blue, and they carried in their hands large bars of red-hot iron, and I began to tremble in a terrible manner. They said to me, "Had you not been an impious man, yielding yourself up to the worship of idols, you would be delivered of this punishment." Then they opened a door which led to the mansion of fire and told me, "Here you will remain for all eternity in the company of serpents and scorpions." And I saw, oh Envoy of God, a great serpent which came out towards me, and coiled itself around me, strongly compressing my body and head. And I heard voices which continually accused me, and made me clearly to see that my punishment was

well merited by my crimes. In this way I continued in the place of torments until my Lord disposed that I should quit the sepulchre to come to Thee. I have now recounted to Thee all that has happened to me, as Thou didst ask of me ; and now I beseech Thee, oh Prophet of God, to pray thy Lord to take pity on me, for that I acknowledge Thee to be a prophet of God, and solemnly declare :—There is no God but God alone, without companions ; and I testify that Thou art Jesus, Spirit of God, and His Servant and Envoy, and I will never in future be incredulous.'

"Jesus (to Him be peace !) then said to the man, 'Do you wish to return to the world, or to the place wherein you lay?' And he replied, 'Oh Prophet of God ! were it possible for my Lord to take pity upon me and forgive me my sins, I would choose to return once more to where I was, so that I might behold God. May He be praised !'

"Then Jesus said to Him, 'I announce to you on the part of God, what eye has never seen, nor ear heard, nor the human heart understood ; and this announcement I make to you because you have said "There is no God but the only God, and I give testimony that Jesus is His servant and His envoy."' Then the man entered into the sepulchre.

"After this Jesus stood face to face with the aged woman and said, 'What thinkest thou, oh woman, of the prodigy which hath just been performed by the Most High God?' To which she replied, 'Oh, Prophet of God ! I will never again incur the crime of incredulity, nor be unfaithful after having believed. Extend Thy hand, therefore, and I will confess that there is no God but the only God, without companions ; and that Thou, Jesus, art His servant, and the one sent of God.' Thus she spoke, and all those who dwelt in the city became Mussulmans.

"Then she added, 'Oh Prophet of God ! I have a son who is a paralytic and cannot use his legs and arms ; and perchance wert Thou to ask our Lord he would be cured, and then my happiness would be complete.' And Jesus replied, 'Most certainly.' And He entered into his chamber to see him ; and when He had seen the deplorable state in which the man was in, without use in his arms or feet, He prayed to God (may He be praised and glorified), and standing before the paralytic said, 'Rise up on thy feet, oh young man, and proclaim at once the power of Him who says—"Be it done," and it is done.' And in that instant the young man rose on his feet by the power of the Highest God, and spoke at once, saying, 'I testify that there is no God but the only God, and that Thou, oh Jesus, art His Servant and His Envoy.'

"By this new prodigy the wonder and admiration of the old woman was increased, and she prostrated herself to the ground, adoring the High God ; and she began to kiss the hands of Jesus, and His feet, and to lay her face on them. Then Jesus said to the young man, 'What is your name?' To which he replied, 'My name is Samaan.'

"After this God spoke to Jesus saying, 'Oh Jesus, send this man Samaan to the king who wished to cast you into the sea, that he may beseech him to pronounce the profession of faith.'

"And Jesus, looking steadfastly at the young man, spoke to him thus: 'Oh, Samaan! there exists in a certain land a great city ruled by a king who has made the people adore him as though he were God. The Most High bids you go up to that king and convert him to Islamism, and say to him (repeat with Me), "There is no God but Allah, and most certainly the prophet of God is Jesus."' The young man replied, 'I will do all that God wishes me to.'

"Then Jesus sent him to the king and to his people, and the young man went his way, journeying on until he reached the king himself, and standing before him said, 'O lying king! neglecting the day of thy account. I bid you repeat with me—"There is no God but the only God, and Jesus is His Servant and Envoy."' When he had spoken thus, the king was much struck with the words, saying within himself, 'Surely this man is not like the one who came before.' Then the king asked him, 'Who art thou?' And he replied, 'I am Samaan, son of King Nahraman. I was a paralytic, without use of hands or feet, and behold I have been cured by Jesus.' And he recounted to the king all the prodigies which Jesus had worked; and how he had brought to life his grandfather, and had manifested him to his mother, adding, 'Believe in God, O king, and repeat with me the profession of faith.' But the king became fearfully enraged, and ordered his servants to crucify Samaan, which they did.

"After this God sent the faithful Gabriel (peace be to him) to apprise Jesus of what had occurred to Samaan. So Gabriel descended and informed Jesus of the whole affair, and Jesus wept with great sorrow and compassion for his fate. Then Gabriel said, 'O Jesus! behold Thy Lord tells Thee do not be sad, for He is powerful to bring Samaan back again to life and conduct him to Thee.' Then Gabriel departed after saying this to the *faras*, and passed on to him with his wings by the power of God, and reached the spot where Samaan had been crucified, and he plucked him from the cross, and came with him to Jesus, laid him down before him and cried out, 'Oh Samaan! rise up by the power of God.' And behold he rose up before him by the power of God, and remained as he was before. Then he ascended until he reached almost to the heavens, and when the aged woman saw her son carried away in this manner she wept with sad discomfort, but he comforted her by saying, 'Oh my mother, do not weep and grow sad, because I see the palaces of Yenna with their trees and rivers and inhabitants, and I hear it said—Behold, God has granted the favour that both thou and I should dwell in the same paradise.'

"Then God said to Jesus, 'Send Samaan again to the king to admonish him once more to believe that there is no God but Allah.' Jesus, facing Samaan, said to him, 'O Samaan! behold God enjoins on thee to return a second time to admonish the king to believe and profess that there is no God but Allah.' Samaan answered, 'Oh Prophet of God! I will immediately do so.' And in that very instant Samaan departed on his errand, and presented himself before the king saying, 'Once more I admonish thee, O miserable man, to repeat with me, "There is no God but Allah."' "

"He spoke, and the king greatly marvelled. But he said to his ministers, 'This man shall not deceive us again; for I will punish him in such a manner that he shall not be able to return to earth, unless he in truth possess the power of God.' The king then ordered him to be taken outside the city, and they all went out to see him. Then the Wizir had him put to death, and after he was dead the men laid fire around the body until it became reduced to ashes, and these ashes they cast into the middle of the sea; after which they all returned to the city. But God (may He be praised) bade the sea gather together in one spot all the ashes, and when they had all been collected, Gabriel came and placed the ashes on the palm of his hand and carried them before Jesus, and said, 'Take these ashes and solicit Thy Lord to return his body to its former state, for He can do so if He willeth, and bring him back to life as He did before.'

"Jesus did as the angel bade Him, and after prostrating Himself in prayer He said, 'Rise up, Oh Samaan, by the power of the Most High God.' And in that instant he rose up and proclaimed—'There is no God but Allah, the only One, without companions; and I confess that Thou art Jesus His Servant and Envoy.' Then God bade Jesus send the young man Samaan again to the king and to his people to admonish them, that they must confess that there is no God but Allah, and that Jesus was the Spirit of God; and, moreover, should they not make this profession of faith He would annihilate them with a terrible punishment.

"Jesus made known this order to the young man, and he promptly obeyed as he had done heretofore, and started to the city, where he repeated, 'Oh infidel king! I bid thee say with me, there is no God but Allah, the only One, without any companion, and forsake the worship of idols and of images, because otherwise it has been decreed by Allah to destroy thee by a tremendous punishment.'

"On hearing this and recognising Samaan, the king remained quite stupefied, but the Wizir said to him, 'Do not marvel at these things for they are all witchcrafts of Jesus and of this young man.'

"Samaan then replied, 'Thou hast lied, Oh enemy of God. This is not witchcraft, but a miracle which hath been performed by God so that thou mayest enter into His law through Jesus, whom no power can resist.'

"He spoke thus. And the king drawing forth his sword decapitated his Wizir, whose soul God consigned to hell, and then turning to the young man clasped him in his arms, pressed him to his breast, and became a Mussulman; and all the people that dwelt in that city embraced with him the same religion. After this he said, 'I pray thee to beseech thy Lord to keep a mansion for me in paradise.'

Samaan returned to Jesus and narrated to Him how the king had embraced Islamism, and all the people of the city with him, for which Jesus was greatly joyed. Then Samaan went to the king and said to him, 'Truly Jesus the Son of Mary tells you—Lift up thy head to the heavens, because God has already judged thy cause.' Then God ordered Gabriel to take a palace from the Alcazar of Paradise upon his right wing, and to place it in the air, and in it was seen

the eye of God, and the king looked up at that palace of red gold which had been poised in the air by the power of the Highest, and he summoned his people, and they, on beholding that spectacle, all cried out in one voice, 'There is no God but Allah, without companions, and Jesus is His Servant and His Envoy.'

"In this way they travelled on along the sea shore until they reached the spot where Jesus was, and they kissed His hands and His feet; and Jesus approaching to them taught them His precepts and His prayers. Then the king, looking steadfastly at Jesus, said to Him, 'Oh Ambassador of God! I would greatly wish to marry my daughter to Samaan.' Jesus replied, 'Marry her as you wish.' In this way Samaan remained in the Alcazar of the king until his days were ended.

"The blessing of God be upon the Lord Mahomet, the last of the prophets and the guide of believers, and may that blessing rest upon his family and followers. Health and peace.

"Praised be the God who is the Lord of the world."

Notes on the Plate of the Guild of the Trinity House, Hull.

BY T. M. FALLOW, M.A.

VERY few corporate bodies in the provinces can boast of possessing so much fine plate as that which is the property of "The Guild or Brotherhood of Masters and Pilots Seamen of the Trinity House in Kingston-upon-Hull." The cities of Norwich and Bristol may be excepted, and three or four of the colleges at Oxford, and at Cambridge, but with these omissions, the Hull Trinity House stands alone as regards its collection of plate. Certainly no other public body in the north comes near it, either as regards the variety and character of many of the pieces, their excellence of design, or the local interest which attaches itself to several of them. In one respect only can the collection be said to be at all deficient, and that is, there is no piece of plate in it of mediæval date. Nor, in fact, is there any which is much, if at all, older than the seventeenth century. In this deficiency, however, it shares the common lot of most other collections, and what pieces of plate the Guild possessed at the time, were no doubt lost during the troubles of the seventeenth century. Only a very few of the pieces of plate date from the earlier part of that century, and some of these came into the possession of the Trinity House at dates subsequent to that when they were made. A great many of the fine pieces are (as might be expected in a society whose members are all of them seamen) of foreign workmanship, but several are also examples of the silversmith's craft in Hull during the seventeenth century, and very creditable specimens they

are, distancing completely the work of their York brethren at this period. Of the Kingston-upon-Hull hall mark, it will be more convenient to speak separately at the close of these papers; meanwhile it will suffice to draw attention to the fact that many instances of it occur on the plate at the Trinity House.

By the kind permission of the Wardens and Board of Trinity House, I am enabled to give a full description of all those pieces of plate in their possession which are of special interest. In doing this it will be convenient to arrange the pieces under general heads, and then to take each vessel separately.* The most convenient arrangement seems to be as follows:—

Church Plate.	Tankards.
Salts.	Wine Bowls.
Nuts.	Plates.
Rose Water Ewer, etc.	Spoons.
Cups, of all kinds.	Tobacco Boxes.

THE CHAPEL PLATE.

This, although not much in amount, and only of very plain workmanship, necessarily claims the first place in the list; it consists of a communion cup and cover, and a paten.

The cup is a plain vessel with a deep bell-shaped bowl, squared at the bottom; the stem is plain, with a globular knop in the centre; the foot is also plain. The paten cover is of the usual character, and also without any ornamentation.

Height (of cup only) $7\frac{1}{2}$, diameter of bowl $3\frac{1}{2}$, of foot the same, depth of bowl $4\frac{1}{2}$. The cover alone measures: height $1\frac{1}{2}$, diameter $4\frac{1}{2}$, of button 2.

Three hall marks (on cup only):—(1) K M in a shaped shield. (2) Shield with three crowns. (3) Capital italic E (Kingston-upon-Hull *circa* 1680). The cover of the cup bears only the maker's mark, KM. The punch however, is different from that used on the cup, as in this case the letters are much smaller, and are enclosed in a plain oblong.

The paten is a plain circular plate, with a plain wide rim, it stands on a central stem of hollowed cone shape. It is inscribed:—*The gift of Mr. John Person Twice Warden of this House.*

Diameter $12\frac{1}{2}$, of foot $3\frac{3}{4}$, height $2\frac{3}{4}$, width of rim $2\frac{3}{4}$.

Three hall marks:—(1) Shield with three crowns. (2) E M. (3) Shield with three crowns (Kingston-upon-Hull *circa* 1665—1680).

* As all the measurements given are in inches, or fractions of inches, the word itself is omitted, as superfluous, after each dimension.

The marks of the Goldsmith's Hall in London are abbreviated as follows:—

Leop. hd. cr. *for* leopard's head crowned.

Lion. P. G. *for* lion passant guardant.

Brit. *for* Britannia.

Lion's hd. er. *for* lion's head erased.

The marks of other Goldsmith's Halls, not being so well known, are described in full.

SALTS.

The salt which chiefly merits attention is the beautiful bell-salt, of which an illustration is given. (Plate XXVI.) This very fine salt is much of the same character as that which belongs to Christ's Hospital, London, and which is figured in *Old English Plate*, p. 224. It is of silver-gilt, and in three stories; the two lower of these form salt cellars, the upper story, which terminates in a pierced ball, serving as a pepper castor.

This type of salt prevailed for only a short time at the close of the sixteenth and beginning of the seventeenth centuries. Mr. Cripps mentions four of them as known to him, dating between 1599 and 1607. Probably they are not quite so rare as this might seem to imply. The Trinity House salt differs only in detail from that at Christ's Hospital; the ornament round it is of the same character, but stiffer in design, and two scallop shells and a plain shield take the place of the roses on that at Christ's Hospital. The balls which form the feet have the claws engraved, and not wrought on them.

There is no inscription, but on the plain shield have been scratched the initials T F; these also occur on the rims of the two lower stories, and serve to connect the salt with one of Hull's noblest worthies and benefactors, Alderman Thomas Ferris. The under side of the top story has incised on it the initials I^WA, relating no doubt to some of its previous owners, but I am not aware to whom these initials refer.

The dimensions are:—Height 12, diameters of lowest story $5\frac{1}{4}$ and $3\frac{1}{8}$, of middle story $3\frac{3}{8}$ and $2\frac{3}{8}$, and of the top story $2\frac{1}{8}$.

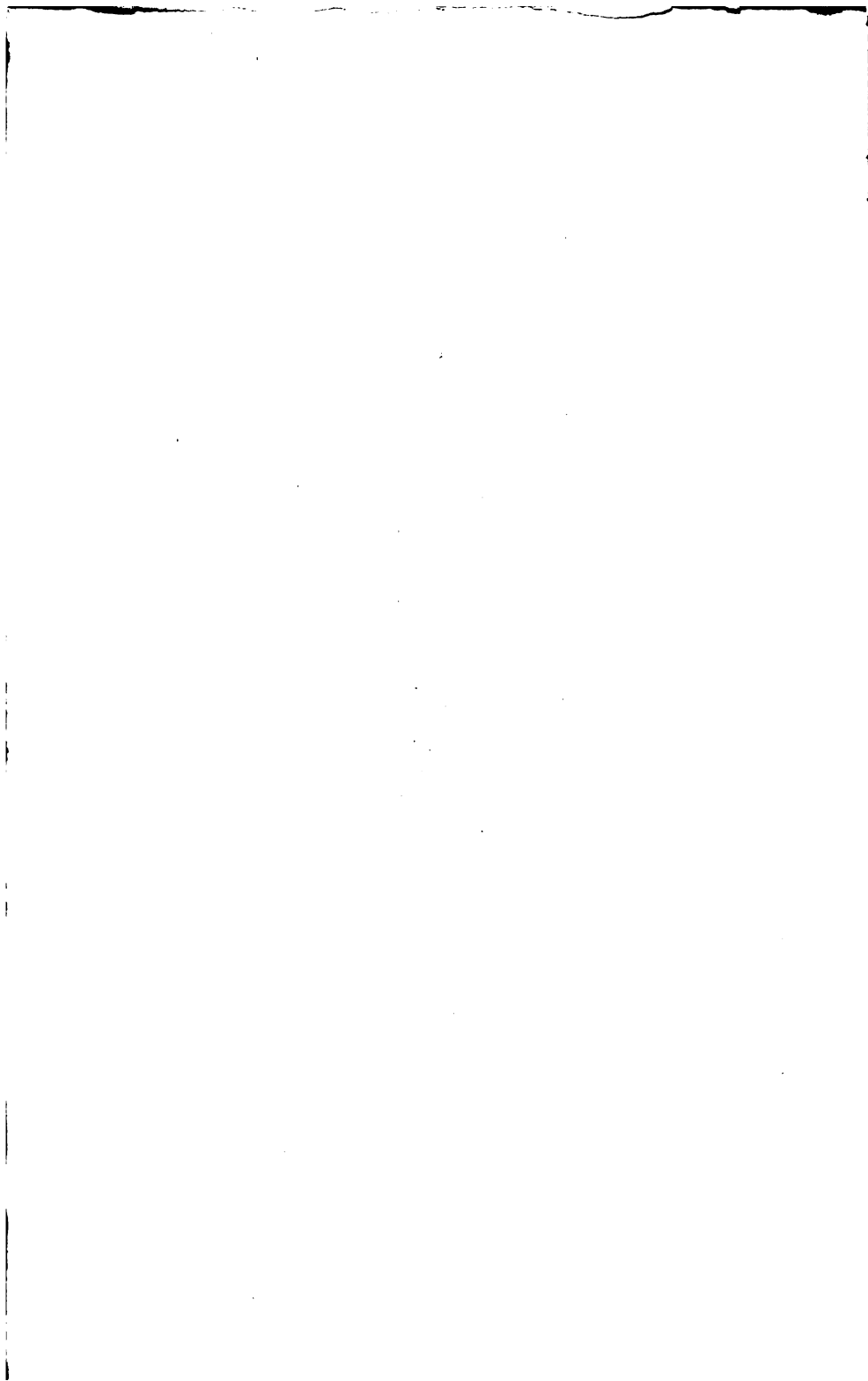
Four hall marks (on each of the two lower stories) (1) T D in monogram. (2) Lion P.G. (3) Leop. hd. cr. (4) Lombardic E (London, 1602).

Another large salt is similar to one at Winchester College, an illustration of which is given in the *Archæological Journal*, vol. ii., p. 259. It is of a type far from uncommon, and which prevailed during the middle of the seventeenth century. The form may perhaps be described as that of a clumsy curved pedestal, from the wide upper rim of which rise three curved arms or prongs, on which to place a napkin, the salt being in a small hollow on the upper part of the vessel. Some of these salts have the base octagonal, others square, or as in this case and that of the Winchester salt, circular.

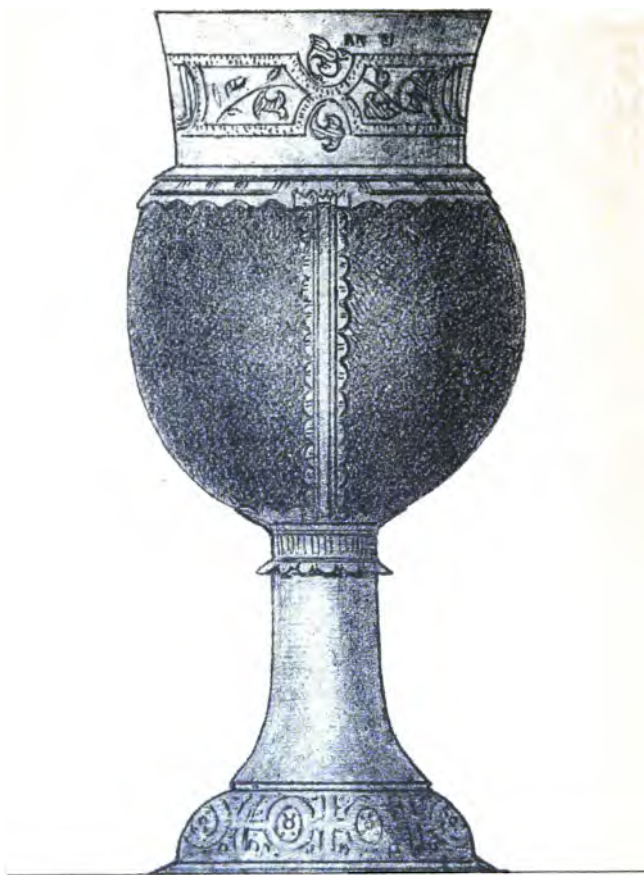
A good example of this type of salt is illustrated in *Old English Plate*, p. 225, it belongs to the Vintner's Company, London, and has the base well moulded, and of octagonal outline. The Trinity House salt is inscribed:—*The gift of m^{rs}. margery wrightington to the Trinity howse Hull* 1653. Height $5\frac{1}{2}$, diameter at base $6\frac{1}{4}$, at top $5\frac{7}{8}$.

Four hall marks, (1) K F in a heart-shaped shield. (2) Leop. hd. cr. (3) Lion P.G. (4) Court-hand P (London 1652).

Besides these two standing salts, there are two sets of small salts, which may be briefly noticed. One set is of four trencher salts, with



Trinity House, Hull, Plate.



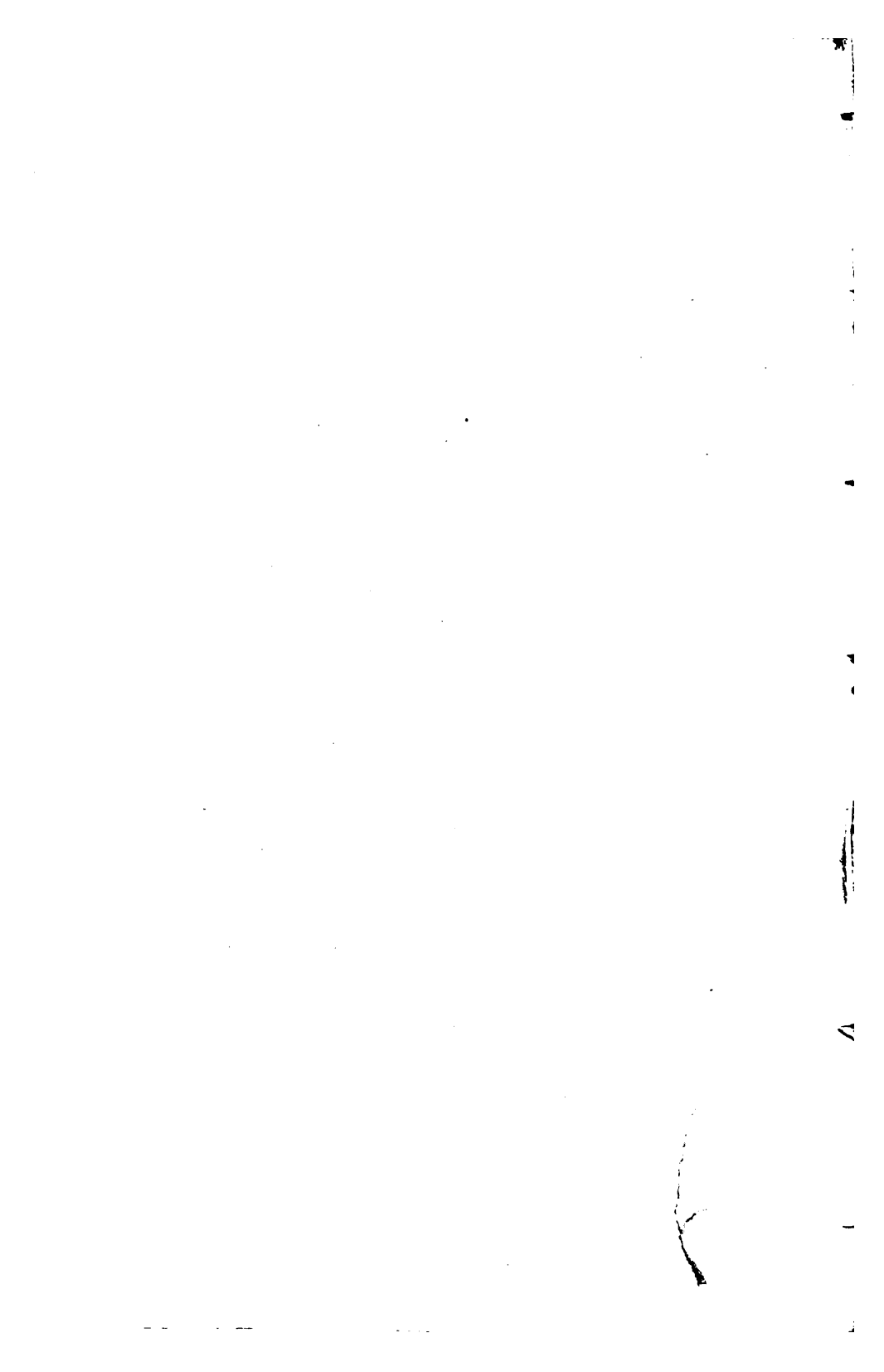
MOUNTED COCOA NUT. 1629.

Trinity House, Hull. Plate.



D. A. WALTER DELT

BELL - SALT. 1602.



gadrooned edges to the upper rims and the bases. They are each marked R P to T H. [Ralph Peacock to Trinity House.]

Height 2, diameter of bases 3, of tops $1\frac{3}{4}$.

The hall marks are indistinct, but they show the salts to be of the Britannia Standard, and the work of Seth Lofthouse.

Nine other small plain salts have a similar inscription. Diameter $2\frac{3}{8}$, height $1\frac{1}{4}$.

Four hall marks :—(1) Brit. (2) Lion's hd. er. (3) Co. (4) Court-hand L (London, 1706, Robert Cooper).

COCOA NUT (Dickinson).

The nut (Plate XXVII.) is mounted in silver, the upper rim is of rather unusual depth, and is surrounded by an interlacing belt of leaf work, similar to that occurring on Elizabethan communion cups. At three intervals in the belt are circular spaces which are occupied by engraved shields, bearing the letters and date, as follows :—E R in the first shield, 1629 in the second, and G R in the third, all being part of the original device, and relating no doubt to the original owners. There are three silver bands from the upper rim to the stem, this latter is a plain silver trunk, with a slight fringe or frill round the upper part. The foot is circular, and is slightly repoussé, being worked up in a pattern characteristic of the period, consisting of circles and bands hollowed with dots and strokes, and having a very stiff appearance. There is inscribed round the lower part of the stem just above the foot, in rude, cursive characters :—*This is the gift of George Dickinson to the Trenety House 1689.* Above the engraved belt on the rim are incised the letters I.M.

The dimensions are, height 9, diameter at top $3\frac{1}{2}$, of silver foot 4.

Three hall marks :—(1) R R. (2) Three crowns. (3) Capital H. (Kingston-upon-Hull *circa* 1620—1640.)

COCOA NUT (Login).

This nut is much more plainly mounted than the other, and instead of the deep silver rim, there is only a narrow band of silver round the mouth of the nut. This is joined to the stem, which is of baluster outline, by three silver bands with serrated edges. The foot is circular, and splayed downwards from the stem, with a slight molding and curve at the base. Round the upper band of silver is inscribed *The gift of George Login, 1674.*

Height $8\frac{3}{8}$, diameter at mouth $3\frac{3}{8}$, of foot $3\frac{1}{2}$.

There are no hall marks.

ROSE WATER EWER AND DISH.

The dish is a plain large vessel with the centre bossed up, and on this, within a wreath, is engraved a shield of arms, viz :—*ermine, on a fesse three mullets.* The back of the dish is inscribed :—*The gift of Sr John Lister to the Trinitie house in Kingston upon-Hull 1640.*

Diameter 18.

The ewer is also plain, it has a deep bell-shaped bowl, with a deep

spout curved at the top, a curved handle, splayed stem, and a plain foot.

Both ewer and dish much resemble those belonging to the Corporation of the city of York.

Round the rim of the ewer is the same legend, and on its side the same shield of arms as on the dish.

Height $6\frac{3}{4}$, diameter of mouth $4\frac{1}{2}$, or including spout and handle $9\frac{1}{2}$, of foot $4\frac{1}{2}$.

Each piece has the same four hall marks—(1) Perhaps I D in a heart-shaped shield. (2) Leop. hd. cr. (3) Lion P.G. (4) Small italic G. (London, 1624.)

TWO STANDING CUPS—A PAIR.

These are very elegant vessels, with bowls of a type not uncommon at the beginning of the seventeenth century. The lower part repoussé with seeded fruit and leaves, the upper chased with a plain double line surrounding the bowl, from which at intervals descends a scroll. A cup, with a bowl of this character, at the Haberdasher's Hall in London (1637), is illustrated in *College and Corporation Plate*, p. 98. Others with much the same type of bowl are to be found in *Old Church Plate in the Diocese of Carlisle*, p. 59, at Westward (1635), and p. 246, at Ambleside (1618). Another cup with a very similar bowl is in use in Kirkburton Church (1614) in Yorkshire, and its fellow, by the same maker, is at Odcombe Church, Somerset. These cups have, however, a very different type of stem to those at the Trinity House. The stem of these latter, if it loses in richness of ornament which the others have, gains at the same time in graceful, slender elegance, and may best be described as a well moulded, thin stem of an attenuated baluster shape. It is, in fact, very much of the type of stem used to support the bowl of a tazza. A cup almost identical with those at the Trinity House is in use as a chalice at Arncliffe Church, Yorkshire.

The two Trinity House cups are each inscribed *The Guift of Henry chambers ald'man* late elder brother of this house.*

Height 8, diameter of bowl, $2\frac{1}{8}$, of foot $2\frac{3}{8}$.

Four hall marks:—(1) Escallop. (2) Lion P.G. (3) Leop. hd. cr. (4) Lombardic S (London 1615. Maker well known).

THREE PLAIN CUPS.

These vessels, though of different sizes and dates, are of the same type, and may be taken together. They have plain bell-shaped bowls, plain baluster stems, and plain splayed feet. They are similar to a type of seventeenth century cup, often found in use in churches as a chalice.

The largest of the three is inscribed:—*The guifte of Mr. John woodmancie an elder brother and somtimes one of the wardens of this house 1625.* This is inscribed over some initials, which are pounced

* On one cup it is "ald'mam" (sic.)

on a part of the bowl :— 1^w_s , these latter being the initials of his own and his wife's names—John and Susannah Woodmancie.

Height $9\frac{3}{4}$, diameter of bowl $4\frac{3}{8}$, of foot 4, depth of bowl $5\frac{1}{8}$.

Four hall marks—(1) The maker's mark, Query? (2) Leop. hd. cr. (3) Lion P.G. (4) Lombardic S (London, 1615).

The next of these cups, in size, is inscribed :—*The gift of mr. cutbert Thomson one of the elder brethern of this fraternitie and sometime warden of this house 1636*. Under the inscription are the initials R_A .

Height 9, diameter of bowl 4, of foot $3\frac{5}{8}$, depth of bowl $4\frac{1}{4}$.

Four hall marks—(1) C F or F C in monogram in a shaped shield. (2) Leop. hd. cr. (3) Lion P.G. (4) Lombardic T (London, 1616).

The third cup is inscribed *Donum Conistonis wrightington domui sc̄e Trinitatis*.

Height $8\frac{5}{8}$, diameter of bowl $3\frac{1}{2}$, of foot 3.

Four hall marks :—(1) P.P. (2) Capital Old English E. (3) Half leopard head and half fleur-de-lys. (4) P.P. repeated (York 1611 Peter Pearson).

GERMAN HANAP.

This is a cup of a common German type; the deep bowl is bossed up from the inside in a series of bulbous ornaments; the foot and the cover are similarly treated; the centre of the stem, and the finial to the cover have a kind of coarse filigree work. It is a good specimen of this kind of cup, which seems to have been mainly the work of goldsmiths at Augsburg and Nuremburg. Mr. Wheatley gives several illustrations of this style of cup in *Pottery and Precious Metals*, 1886, pp. 70, 72, 85, 87. In *Old Church Plate in the Diocese of Carlisle*, p. 220, is an illustration of one of these cups which is in use at Brougham as a chalice. There is another at Beverley Minster, but both of these latter have lost their covers, and that at Beverley has apparently lost also a portion of the stem. The type of cup is, however, so common, that although the Trinity House specimen is a good one and in good condition, it is unnecessary to give an illustration of it. It is inscribed :—*The Gift of Tho^r Robinson Younger Brother unto Trinity House * 1750 ** The dimensions are :—Height 8, or with cover $12\frac{3}{4}$, diameter of bowl $3\frac{1}{8}$, of foot 3, depth of bowl *circa* $3\frac{3}{4}$. Cover, height $5\frac{1}{2}$, diameter $3\frac{3}{4}$.

Two hall marks :—(1) Capital Roman N in an oval. (2) A dagger, hilt upwards (Nuremburg).

It is a little difficult to assign the date to these pieces. Probably they are not as old as has often been supposed.

(To be continued.)

On Symbolism.

BY THE REV. JOSEPH HIRST.

As words throw light on ideas, and the more exact our verbal expressions are the clearer become our ideas, so sensible perceptions give outline and colour, form and substance, as it were, to the merely ideal conceptions of our mind, and, though themselves dark and unintelligible, become fitting representations, embodiments, or symbols of things invisible and suprasensible. It is the teaching of St. Thomas of Aquin, who best of all summarised the tradition of the Church, that in order to instruct man in spiritual and heavenly things, in things far above the reach of sense, God made use not only of articulate words, but also of visible signs, symbols, or similitudes, by which He gave precision, form, and meaning to the words themselves. For though the words when first pronounced signified nothing more than material and sensible objects, He made it understood that these earthly objects were to be taken as emblems and symbols of suprasensible and invisible realities, by reason of a certain likeness or analogy existing between these two orders of things. God could not with wisdom and propriety place man in the universe of created things without giving scope and activity to such bodily functions as He had endowed him with; and as man elaborates all purely natural cognitions by means of the senses, and all knowledge must lead upwards to Himself, God could not create this universe of created and visible things acting on and informing man, this sensible universe from which man's knowledge takes its spring, without making it a certain adumbration and symbol of the interior and spiritual universe existing in man's soul, visible and invisible, as it is conceived in God. Hence St. John Chrysostom says—"If man had been incorporeal, God would have given him purely incorporeal gifts; but since his soul is joined to a body, things suprasensible are ministered to him by means of sensible things."—(*Hom. 83 in Matt.*)

Indeed, so suitable is symbolic teaching to the requirements of man's mind, especially in very early times, that the further we go back into antiquity the more we find that all instruction, whether popular or philosophical, was conveyed under the form of sensible signs or symbols, which were taken without exception from the objects of the material world around us. And as these sensible signs or symbols were not always equal to the task of fully expressing ideas and principles, hence there was oftentimes considerable obscurity in these expressions, an obscurity which rather increased as time went on, owing to men having forgotten the origin of those signs, or the circumstances that had accompanied their invention or institution. Thus many ancient schools, as those of Pythagoras and Plato,* came

* The two Greek philosophers, Parmenides and Empedocles, for instance, delivered their more abstruse abstractions under the form of myths, and turned their mental conceptions and the elementary principle of things into so many divinities, while developments of thought were disguised as narrations of historical

to involve their own particular doctrines in enigmas, an enigma being nothing else but a discourse or parable, of which the meaning is at first obscure or hidden from our understanding, and these enigmas were often the foundation, if not the origin, of the various mysteries of heathen worship, as those of Eleusis, etc. This enigmatic mode of instruction, so well adapted to mankind, so calculated to arouse their attention, sharpen their intellect, and impress them more forcibly with the facts and truths thus conveyed, is frequently mentioned in the Book of Holy Writ. In the book of Proverbs, itself a collection of half-hidden maxims, the wise man is said to become more wise by listening to and interpreting the riddles of the wise. The queen of Saba came from the ends of the earth that she might inquire of Solomon in riddles,* or put him hard questions, while he himself was accustomed to send riddles to the king of Tyre,† from whom he received others in turn, the sages of antiquity being wont to prove or show their skill by sending riddles of that kind to one another for interpretation. Thus Job in his afflictions told his friends they should listen to his dark sayings and receive into their ears his riddles; and God bade the prophet Ezekiel propose dark sayings to his people ("Son of man, put forth a riddle, and speak a riddle to the house of Israel"—xvii. 2), after the likeness of Him who was to speak to men in parables, revealing things hidden from the beginning of the world. And does not St. Paul say "that we see all things now as in a glass darkly," or, "like a light shining in a dark place," says St. Peter, that is to say, that our knowledge here below cannot but have in it an element of mystery and enigma? For the trial of our faith "we now know only in part and prophesy in part," discerning as best we may the "invisible things of God" as shadowed forth and contained in the visible things of this world made by Him; for blessed is the man that considereth the ways of wisdom in his heart, "and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways; He who looketh in at her windows, and hearkeneth at her door" (Ecclesiasticus xiv. 23-4).

Thus, when the first man beheld the vast expanse of sky, the boundless extent of earth, the deep abyss of the sea, the light of day, or the darkness of the night, what more natural than that his mind should be raised by such fitting visions or considerations to his Lord and Creator, of whose surpassing power and majesty they furnished him with some idea or symbol. Certainly the Divine Nature cannot be conceived by means of any symbol whatever, for there is nothing

facts. Plato quotes and interprets continually the most ancient fictions of the Greek poets as containing within them philosophic truths under the veil of symbols and myths. Hence, as Aristotle says, "Many things have been handed down to us from our earliest ancestors and left to their posterity under the figure of fables, ἐν μύθου σχήματι;" while the Oriental origin generally attributed by the learned to these early traditions, means that they are considered by them as invested with a mythical, fabulous, and religious character.

* *In ænigmatibus* (vulg.).

† Menander and Dios, in fragments preserved by Eusebius.

in the whole sphere of nature that can represent God or furnish any adequate likeness of Him. The knowledge of God, therefore, must in the human mind precede all symbol, and must be given it in some other way, either by reasoning from effect to cause, or by means of revelation. But once the conception of the Divine essence has been formed by the mind, the symbol becomes a most efficacious means of recalling our thoughts to it, and of lifting up our hearts in adoration. Thus the heavens and the sun, things seen by men, were called the throne of God, and became a natural symbol of God Himself. Homer enthrones the Deity on Olympus or in the sky, "on high," and Hesiod calls Zeus the "son of heaven," while Plato places the Divinity higher still, above the planets and fixed stars, in the sphere he calls supracestrial, τὸν ὑπερουράνιον τόπον, ἐπὶ τὴν οὐράνιον ἀψίδα. The Scriptural expression, however, "the heaven of heavens" (Deut. x. 14), served still better to raise the mind above all created things, as it signified something more excellent than the heavens themselves. But of God it was said that He was something far higher still, inasmuch as "heaven and the heaven of heavens cannot contain Him" (2 Kings viii. 27).

Thus, in the aboriginal scheme of things, as it came fresh from the hands of God, to the first men, the whole world became one vast Sacrament, as it were, or sign of sacred things,* which, though it did not produce grace in man, as only the sacraments of the new law do, yet lifted man's soul to God, and disposed him to holy influences, it being fitting, says St. Thomas, that divine wisdom should bestow on man salutary aid according to his condition—viz., by means of corporeal or sensible signs (S. iii. q. lxi., Art. I.). Hence it was the opinion of St. Augustine, and of other fathers, that even in the state of innocence God did not leave man without the help of sacraments, though these would have been better called sacramentals. Amongst such sacraments or symbols of sacred things directing man's mind to God, but not themselves immediately conferring grace, may be enumerated many of those mysterious things ordained by God for man in Eden. If the tree of the knowledge of good and evil was, like the priestly Urim and Thummim, symbolical of all doctrine and truth, the tree of life is held by St. Augustine, Ven. Bede, Rupert, Ausbert, and others to be representative of Jesus Christ, Who in the Holy Eucharist is said by the *following of Christ* to be our true "tree of life." That this mysterious tree was not a vain and passing image is proved by the vision of St. John in the Apocalypse, where we find it transplanted into the heavenly Jerusalem and growing on both sides of the "river of water of life." "Nor did God wish man," says St. Augustine, "to live in paradise without his having the

* Aristotle in his book *De Mundo*, after quoting some lines of Homer which give God for throne, the heavens, or Olympus, adds: *Hujus autem rei elogium est mortalium consensus, regionem mundi summam non dubie Deo tribuentium. Quam ob causam ipsi manus tollimus sursum inter vota concipienda* (c. vii). Hence the appellation of ὕπατος, most high, given to Zeus by Homer and Æschylus.

mysteries of spiritual things presented to him in a corporeal manner. In all other trees, therefore, he had food provided for him, but in the tree of life a sacrament." (De Gen. viii. 4.)

Hence the tree of knowledge as representing the ideal world, things invisible and suprasensible, was a thing to be considered by the mind, not touched with the hand and eaten with the mouth, while the fruit of the tree of life was to be taken and eaten as the divinely appointed means for preserving man's immortality.

In the same way SS. Augustine, Ambrose, and Bernard make that other great sign set by God in Eden, "the river going out of the place of pleasure to water paradise," which then overflowing in four great streams encompassed all the earth, symbolical of spiritual things. Nor is this interpretation to be wondered at when we reflect that this is a symbol by which God constantly spoke to men, and which is repeated in Holy Scripture from one end to the other, a type renewed in the waters of the flood cleansing the world from sin, in which, as St. Peter tells us, was prefigured baptism; in the waters of the Red Sea which swallowed Pharaoh and all his host, while it gave salvation to the Hebrews; in the water issuing from the rock in the wilderness, which, as St. Paul tells us, was Christ; in the waters seen by the prophet Ezekiel issuing from the Temple towards the east to the south part of the altar, that same "river of water of life," seen again by St. John in the Apocalypse, "proceeding from the throne of God and of the Lamb," both of which streams are considered by St. Ambrose to be symbolical of the Holy Ghost, proceeding from the Father and the Son, in whom we are baptised by Christ. And if the appearance of God walking with Adam and Eve in paradise was not a symbol and prophecy of some holy thing to come, as Tertullian and others hold (for the fathers think God then appeared under some human form, so that when the tempter said, "You shall be as gods," the promise did not seem unlikely to them), is it not the teaching of our Lord Himself and of St. Paul that the union of man and woman in the state of innocence was symbolical of that great event to which all things tended, that great work, the eternal object of all God's providences, the most perfect and absolute union possible between the divine and human nature, in the God-Man Jesus Christ, and of the union of Christ with His Church? For here we have a religious symbol or the visible sign of some sacred thing, the visible sign being the union of Adam and Eve, the sacred thing intended the mystery of the Incarnation; for as God pronounced man and woman to be two persons in one flesh, so in Christ there were to be two natures, the human and divine, in one person.

It would be impossible, however, to enumerate all the symbols by which God spoke to man, whether before or after the flood, of holy things, and much more to His chosen people, to whom, as St. Paul says, "all these things happened in figure," since "these things were done in a figure of us;"* for as St. Thomas says, in quoting from the *Celestial Hierarchy*, "In this present life we cannot contemplate

* 1 Cor. x. 6, 11.

divine truth in itself, but we require that the light of divine truth should shine to us under sensible figures." * It will be enough to mention the ark of Noe, the rainbow in the heavens, the land of promise, Melchisedech, Sara and Agar, the sacrifice of Isaac, Jacob and Esau, Jacob's ladder, Joseph sold into Egypt, the bondage and deliverance of God's people, the wandering in the wilderness, the rock, the brazen serpent, the manna, Mount Sinai, the tabernacle, the Temple, and Jerusalem itself as typical of the Church and of heaven. Of the rainbow, God Himself declares, "I will set my bow in the clouds, and *it shall be the sign of a covenant between Me and between the earth.*" † Now, as the "everlasting covenant" between God and man was made by means of the Mediator Jesus Christ, Who was both God and Man, the rainbow became thus a very striking figure of the Word Incarnate joining heaven to earth. In the same way Homer describes the rainbow as a sign between the gods and man, and the Greek mythology makes Iris the messenger and ambassadress of the gods, just as in ancient times the owl was a figure of Minerva, and the peacock of Juno.

If the inculcation of invisible truths by means of visible signs or symbols was eminently suitable to the condition of man's life on earth in the early ages, it was scarcely less so in the Middle Ages of European history, which bear with the former so close a resemblance. When the rough, untutored nations of the north re-peopled as it were the worn-out lands of the south, their childlike faith, simplicity of manner, and primitive way of thinking made them in reality not unakin to those aboriginal tribes that first covered the earth with their settlements. To them all things in the world were pictures of things unseen, and no object was too grotesque or common not to convey its lesson :—nay, as Ruskin, in his "Stones of Venice," says, the "sense of what may be veiled behind it becomes all the more awful in proportion to the insignificance and strangeness of the sign itself; and I believe this thrill of mingled doubt, fear, and curiosity lies at the very root of the delight which mankind take in symbolism. It was not an accidental necessity for the conveyance of truth by pictures instead of words, which lead to its universal adoption wherever art was on the advance; but the Divine fear which necessarily follows on the understanding that a thing is other and greater than it seems; and which, it appears probable, has been rendered peculiarly attractive to the human heart, because God would have us understand that this is true, not of invented symbols merely, but of all things amidst which we live; that there is a deeper meaning within them than the eye hath seen or ear hath heard; and that the whole visible creation is a mere perishable symbol of things eternal and true." . . . "That the invisible things of Him from the beginning of the creation are clearly seen, being understood by the things that are made; that the whole world, and all that is therein, be it low or high, great or small, is a continued Gospel; and as the heathen, in their alienation from God, changed His glory into an

* S. I. II. q. CI., Art II.

† Gen. ix. 13.

image made like unto corruptible man, and to birds, and four-footed beasts, the Christian, in his approach to God, is to undo this work, and to change the corruptible things into the image of His glory; believing that there is nothing so base in creation, but that our faith may give it wings which shall raise us into companionship with heaven; and that, on the other hand, there is nothing so great or so good in creation, but that it is a mean symbol of the Gospel of Christ and of the things He has prepared for them that love Him."

There is a striking coincidence between many of the thoughts scattered in the works of Mr. Ruskin on the symbolic character of nature, and the principles which Antonio Rosmini has developed in the voluminous series of works published by him some forty years ago. My own obligations to this Italian philosopher, in the composition of this article, are so numerous, that, instead of specifying them in particular, I had best refer my readers to the headings *Analogy*, *Similitude*, and *Symbolic* in the indexes of the two works of his now translated into English, and published by Kegan Paul—viz., "A New Essay on the Origin of Ideas," and the "Psychology," each in 3 vols.

Reference must also be made to the learned and original views on symbolic interpretation set forth in the "Supernatural Anthropology," Book iv., Part I., and in the treatise "Del Divino nella Natura," which forms part of the fourth volume of the Theosophy.* In this profoundly learned treatise, the author, after treating in separate chapters of the numbers of the Pythagoreans, of the Empyrean of Plato, of the sky, of the sun, and of the sexes attributed to things inanimate, goes on to show that the myths embodied in these early symbols are linked to a primitive tradition. He then treats in five chapters on the name of God, in which, both amongst the Jews and Gentiles, was contained as in a compendium the two notions of *being* and *life*, those two concepts of the Deity which were vouchsafed to man. The last section, though unfinished, contains thirteen chapters on the Divine element that lingered in mythology, the last chapter, of nearly 100 pages, being a powerful exposition of the religious tendencies of the race of Japhet, which are resumed in two words, syncretism and rationalism. The Semitic race was, on the other hand, characterised by Pure Religion, the Chamitic by Naturalistic Pantheism. Rosmini says the characteristic genius of the Semitic race is *intuition*, that of the Chamitic *practice*, proceeding from a fiery and physically robust temper; that of the Japhetic, Ratiocination, the secret spring of facile movement, and consequent progression and development. Hence we see that the labours of the Greek mind upon the ancient myths was not concerned with religion, but with human beauty. The Greeks, therefore, did nothing but take the Oriental symbols and humanise them by embellishing them after a human fashion. Much less did the Romans trouble themselves about creating any new system of religion. The labours of

* The *Teosofia*, and other Italian works of Rosmini, can be obtained of Dulau and Co., London.

the Roman mind upon the religious beliefs of the past had evidently a moral tendency, and after rejecting in part ancient superstitions, especially the most immoral, it gave a new form to those which appeared most useful for domestic and public life, and to those virtues which rendered ancient Rome the mistress of the world.

The Norman Doorways of Yorkshire.

BY J. ROMILLY ALLEN, F.S.A. (SCOT.)

THE TYMPANUM IN THE YORK MUSEUM.

THE city of York, although rich in ecclesiastical architecture of all dates, only possesses a limited number of churches presenting details belonging to the Norman period. The three 12th century doorways which still remain are in the churches of St. Denis, St. Margaret, and St. Lawrence, all situated in Walmgate. Besides these there is amongst the sculptured stones preserved in York Museum the tympanum of a Norman doorway, which forms the subject of the present article, leaving the other doorways to be described in a future number.

The museum is in the grounds of the Yorkshire Philosophical Society, surrounding the ruins of St. Mary's Abbey, and occupies the ancient hospitium or guest-hall of the monastery, a building of the 14th century. The upper story contains a very fine collection of Roman antiquities, derived chiefly from the excavations made for the new railway station on the site of the cemetery outside the walls. The lower story is devoted to Roman tombs and sarcophagi, together with a series of inscribed and sculptured stones, dating from Saxon times downwards, the whole having been admirably arranged and catalogued under the curatorship of the Rev. Canon Raine.

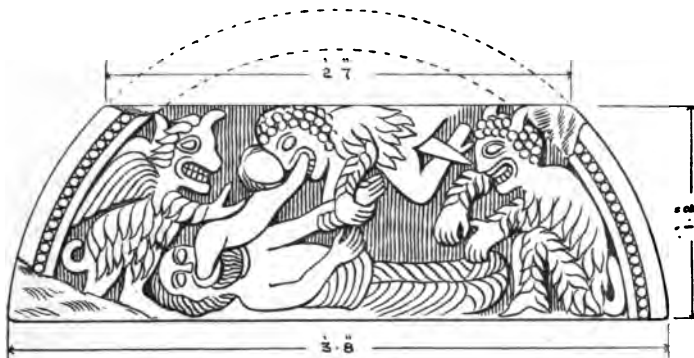
The tympanum, now in the museum, was found reversed in the dungeon of a building near the N.W. tower of the Minster, which had served as the prison of St. Peter's Liberty. It was deposited here by the dean and chapter in 1862.

The upper part of the tympanum has been broken away or lost, and the stone in its present condition measures three feet eight inches long at the bottom, two feet seven inches long at the top, and is one foot two inches high. The radius of the circle of the arch appears to have been about two feet ten inches. A border two-and-a-half inches wide runs round the whole, and is ornamented with a narrow row of pellets.

The scene represented on the sculptured portion is three devils carrying away the soul of a dying man. The man is lying down with the lower part of the body swathed in drapery, and the upper part

naked. The soul, treated symbolically as a small unclothed human being, is issuing from his mouth. Two of the devils are facing each other and grinning horribly, one being at the head of the dying man, and the other at his feet. The third devil is flying in the air biting the arm of the soul, and holding the left hand of the dying man.

We have here the medieval conception of the horrors attendant on the death of the wicked, placed most graphically before the living in order to induce the sinner, who has still time to repent, to forsake his evil way lest he should come to the same terrible end.



Subjects of this kind are occasionally treated separately in Christian art, but more commonly the doom of the wicked forms part of the scene of the last judgment. The contrast between the death of the righteous and that of the sinner was used for purposes of symbolism in the decoration of ecclesiastical buildings by the Eastern as well as by the Western Church. The following directions for representing the scenes on the frescoes of Greek churches are given in the "Painter's Guide," which M. Didron brought from Mount Athos.*

"How to represent the death of a hypocrite.—A monk wrapped in bed clothes; a great serpent issues from his mouth. A demon over him buries a trident in his heart.

"How to represent the death of the righteous.—A man with an incipient beard, laid in a decent and modest manner upon an humble bed, his eyes closed and his hands crossed upon his breast. An angel above looks at him with joy, and receives his soul with veneration and respect.

"The death of the sinner.—An aged man, naked, laid upon a bed, half concealed by a magnificent covering, turns away his eyes in horror, moving his feet and throwing his arms from one side to another. A demon above him buries a trident in his heart; he torments him with all manner of atrocities, and tears away his heart."

As it will be necessary to refer again and again to the Greek Painter's Guide, from which the above extracts are taken, whilst

* Didron's *Christian Iconography*," edited by Miss M. Stokes. Vol. ii. p. 380.

studying the symbolism of Norman sculpture, it may be as well to acquaint the reader with a few facts concerning it.

M. Adolphe Napoléon Didron, who may justly be called the founder of the modern science of Christian Iconography, was much astonished when visiting the monasteries on Mount Athos in pursuit of his favourite studies, to observe the extraordinary way in which each successive generation of artists adhered to the same traditional method of representing religious subjects on the wall paintings of their churches, without ever introducing any variation, even the minutest details. He was at a loss to understand how the tradition was preserved, until he saw the monkish painter Joasaph, at Esphigmenou, using a manual to guide him in his work, which specified what subjects were most suitable for the decoration of a church, what part of the building should be devoted to particular scenes, and how they should be treated. The MS. which M. Didron found at Esphigmenou appears to have been a 15th century copy of an older original, of unknown date, compiled by the monk Dionysius from the works of the "celebrated and illustrious master Manuel Panselinos, of Thessalonica, a painter, who," says M. Didron, "was the Giotto of the Byzantine school," and who flourished in the 12th century."

A copy of the MS. of the "Byzantine Guide to Painting," was purchased by M. Didron, who published a French translation, made by Dr. Paul Durand, under the title of "Guide de la Peinture."

The French edition is now out of print and difficult to get, but the work has recently been made accessible to English readers by Miss Margaret Stokes' translation, forming Appendix II. to the second volume of the edition of Didron's *Christian Iconography*."

The two subjects suggested for discussion by the tympanum in the York Museum are the treatment of the soul and devils in Christian art. Representations are not common in Norman sculpture, the only other instances besides the present one, with which I am acquainted, being upon the font at Lenton, and on a sepulchral monument in Ely Cathedral. The scene on the font at Lenton is the crucifixion with the two thieves. The soul of the penitent thief is seen ascending to heaven, whilst that of the other is plunging headlong into the jaws of a monster, symbolising the mouth of hell.

The sculpture on the sepulchral monument at Ely, represents St. Michael carrying the soul of the deceased up to heaven in the folds of his garments. In both cases the soul is treated conventionally as a small human being. The chief scenes in which representations of the soul occurs in Christian art are the Last Judgment, where St. Michael is seen weighing the souls, those of the good being carried up to heaven by angels, whilst those of the wicked are dragged down to hell by demons; death-bed scenes, such as the death of the Virgin; and martyrdoms, as that of Stephen. On the mosaics of St. Mark's, at Venice, the Creator (as Christ with the cruciferous nimbus) is to be seen holding a small winged human being against Adam's breast, to symbolise the infusion of the soul into his body. M. Didron, in his *Christian Iconography*, traces the Christian

methods of representing the soul back to a classical source, and enumerates instances in the paintings of the catacombs at Rome, on sculptured sarachophagi, and on mosaics where Psyche stands as an emblem of the soul.

The same author shows that St. Michael weighing souls and subsequently leading them into the presence of God, has its parallel in Greek mythology, where Hermes performs the same office, and in Egyptian art, where Thoth decides the fate of the spirits of the departed.

The demons on the tympanum in the York Museum are semi-human beasts with horns, wings, and tails, and having their bodies covered with tufts of hair. The principal scenes in which the devil and his angels occur in Christian art are :—temptations, such as that of Adam and Eve, of Christ and of saints ; exorcisms, such as Christ casting out the evil spirits from the demoniac, and driving them into the swine, and expelling the devil at baptism ; the fall of Lucifer ; and the Last Judgment. In the Greek Painter's Guide from Mount Athos, in giving directions as to how the seven holy synods should be portrayed, it is specified that the heretics shall have demons upon their shoulders, either binding them in chains or closing their eyes. The devil is also introduced in the scene of St. Michael disputing about the body of Moses (Jude 9), but the subject is an extremely rare one in the art of the Western Church. The evil principle is recognised in the religions and mythologies of all nations, and the methods of personifying it are endless. The predominance or absence of representations of demons in the art of any particular nation, depends partly on whether the physical surroundings are such as to cause people to look on the dark or on the bright side of life, and partly on mental characteristics, some races being naturally of a morbid temperament, others influenced by a sense of beauty, others by a belief in the supernatural, and others by an exuberant fancy. The same qualities of mind, whether transmitted hereditarily or produced by the physical environment, influence the conception of the appearance of the personification of evil. Demons may be divided into three classes—the human, the animal, and the supernatural—all, however, possessing one common characteristic, an embodiment in outward forms of what is inimical to man. Thus the man-faced demon has his features distorted with evil passions, the beast-demon is a monster having the head, limbs, and body of life-destroying animals or reptiles, and the supernatural demon is an imaginary being with power to injure man. The devil illustrated in some of the Japanese stories, with a human head and an immaterial body like a cloud of smoke, is far more weird and ghostly than the gross animal forms seen in medieval Christian art, which inspire horror by their hideousness, but do not paralyse the mind by a sense of the powerlessness of a human being when in the presence of the supernatural.

The Christian conception of the devil is founded, in the first instance, on the descriptions given in the third chapter of Genesis, and the twelfth and thirteenth chapters of Revelation. In the

paintings of the Catacombs at Rome of the first four centuries, and on the sculptured sarcophagi, there are no representations of the devil, except as the serpent tempting Eve. It is not until the eighth or ninth century that we find the devil personified as a man, one of the earliest instances being on the ivory cover of the Evangelistarium of Charles the Bald in the Paris Library. In this country there are both MSS. and sculptured stones with representations of the devil of pre-Norman date. In the Irish Gospels of the eighth century, called the Book of Kells, at Trinity College, Dublin, is a miniature of the temptation of Christ in the wilderness, where the devil is shown as a black man with hoofs, but without horns. The same subject also occurs in a Saxon Psalter in the British Museum (Tib. c. vi.). A very remarkable picture of the fall of Lucifer, and a series of scenes supposed to take place in the other world at the same time as the events recorded in the first chapters of Genesis, is to be found in "Caedmon's Saxon Paraphrase of the Scriptures" in the Bodleian Library at Oxford. There are two pre-Norman sculptured stones with representations of the devil bound, one at Kirkby Stephen, in Westmoreland, and the other at Kirk Andreas, in the Isle of Man. In both cases the devil is shown in his human form, and at Kirkby Stephen he has horns.

Examples of the way of treating demons in the twelfth century may be seen in the Last Judgments on the tympanum at Autun in France, and on the wall painting at Chaldon, in Surrey. There are also Norman sculptures of the devil bound on the west front of Lincoln Cathedral, and on the tympanum at Quenington, in Gloucestershire.

In the thirteenth and fourteenth centuries demons are very common, both in sculpture and in the illuminations of MSS., assuming all kinds of hideous animal shapes, and often having faces on their backs and bellies. The modern devil, with horns and barbed tail, seems to be a copy of the classical Satyr, and it probably assumed this stereotyped form at the time of the Renaissance.

My best thanks are due to the Rev. Canon Raine for permission to draw the tympanum in the York Museum, and for the information he has kindly contributed as to the circumstances of its discovery.

Jottings with the Institute in Wilts.

BY THE EDITOR.

THE Royal Archæological Institute held its annual meeting this year at Salisbury from August 2nd to August 9th, under the presidency of General Pitt-Rivers. The glorious weather, the varied studies of minster, churches, castles, manor houses, art treasures, rude stone monuments, earthworks, and Romano-British excavations, together with the admirable arrangements, all united to make this meeting an

exceptionally pleasant memory. Whilst the majority of the members were engaged in listening or talking about the different points of interest when the bugler sounded a halt, an equally intelligent minority were occupied in sketching mementoes of striking details or picturesque "bits." Through the kind generosity of some of the lady members, a few of these sketches have fallen into our hands, and from them we select two or three for reproduction. It is only fair to these lady artists to say that they had not the slightest idea in giving them that they would be thus used, nor had we in asking for them; but recognising their merit, and believing that the engraving of these hastily made pictures, taken during the very limited period of the particular halt, would be appreciated, not only by members of the Institute who were present, but by the general readers of the *Reliquary*, we have taken the great liberty of thus using some of those sketches without even obtaining leave, and have had the additional daring to affix initials. Should we be pardoned for this liberty, the illustrations of another year's meeting of the Institute might be materially increased, and we should even have the effrontery to beg a page or two from the sketch-book of the lady who is gifted with the rare power of good natured caricature.

The fine cruciform church at AMESBURY, which was visited on Wednesday, August 3rd, served both for the monastery of Benedictine nuns, and for the parish church. There are various remains on the

north side of the church that pertained to the conventual buildings. Over an east chapel of the north transept is an upper room that may have served as a treasury. The two-light window of this room, in the east gable, is a gem, and lovely in its proportions. It is of late Early English design, towards the end of Henry III.'s reign. It is an interesting example of the beginning of tracery. The richness of the capital of the mullion, or central shaft, is quite



exceptional. There is a woodcut of this window in the three volumed edition of Parker's *Glossary of Architecture*, where it is wrongly described as "a belfry window." It may be compared with the two-light windows, of about similar date, at Cotterstock, Northamptonshire, at Dovebridge, Derbyshire, and at St. Giles, Oxford; but, after all, the Amesbury example will easily carry off the palm for beauty among any two-light Early English windows with which we are acquainted.

BRITFORD Church, a mile and a half to the south-east of Salisbury, was visited on Thursday afternoon, August 4th. The chief interest of the church lies in the important relics, of great architectural value, of pre-Norman date. The two low archways on the north and south of the nave, at the east end, were included by Rickman in his short list of Saxon work in English churches. He terms them doorways, but though since his time the arches have been opened out from the interior, and long ago proved to be not doorways, the misstatement keeps constantly recurring in print, the last statement that we have

noted being in Stanford's *Tourist's Guide to Wilts*, issued this summer. These archways are certainly the openings to shallow Saxon chapels or embryo transepts—"Flappers," as the members of the Institute will recollect Mr. Micklethwaite terming them. They are of remarkable construction, "the faces of the jambs being ornamented by the introduction of square stones, filling up at intervals the space between the pilasters. This necessarily leaves a series of sunk panels, which are backed with red tiles. The stones are carved with a running stem of the vine, and interlaced strap work."* The sketch gives a good idea of the remarkable arrangement of the jambs of these



archways. It represents the one on the north side, which is the richer of the two.

The accurate representation of part of the ornamental work on a larger scale, from another pencil, is also from the north arch. This unique instance of the method in which Saxon architects enriched some of their archways seems to us to be of special value when considering the numerous fragments of pre-Norman sculpture scattered about England, which the Rev. G. H. Browne is now doing so much to elucidate. Is it not more than possible that not a few of those long fragments carved only on one face, that are often doubtfully described as "part of a Saxon cross," have been originally used in a somewhat similar manner as in the Britford archways? The archway on the south has been turned with large Roman bricks or tiles, about a foot square. From this circumstance some have pronounced



* From Mr. J. S. Nightingale's excellent *General Notes upon the places visited during the Meeting*.

in favour of the Roman origin of this work, including the veteran Mr. Roach Smith. This view did not lack some little support from the members of the Institute; but it seemed to us that others put their Saxon date (the builders simply using up old Roman material that was near at hand) beyond all cavil. One point alone upsets the notion of their Roman date, and it is this—the bricks of the southern archway have been re-used, and are not in the position for which they were originally made.

On Saturday, August 6th, the programme included a visit to WILTON HOUSE and its rich art treasures, "famous in connection with the Herberts in all English-speaking lands." The interior quadrangle of this sixteenth century house had its character altogether changed by Wyatt, at the beginning of the present century, by the erection of a cloister for the exhibition of the classic marbles. Whilst the members of the Institute were inspecting the ancient sculptures,



the attention of some was drawn to the central ornament of the cloister garth, the carving of which bore a striking resemblance to the knot work that we in England usually associate with Saxon work, but which is often of Byzantine origin. A lady kindly drew this, at the disadvantage of merely seeing it at a distance through the cloister windows. It is a Venetian well-head, said to be of twelfth century date, deeply scored in

places with the rope, and is of interest as showing the period and locality where such work flourished.

The little Church of KNOOK, near Heytesbury, visited on Monday afternoon, August 9th, excited unexpected interest. The exterior



entrance on the south side of the nave, now disused (of which a sketch is given), is its oldest feature. There was much discussion as to its date, but surely there is hardly room for doubt that it is Norman. Mr. Micklethwaite, however, seemed to set this matter quite at rest by pointing out the interesting fact, hitherto unnoticed, that the capital stone of the shaft of the west jamb of this doorway is formed of part of a Saxon sun-dial, used up from a previous Saxon church. On the sub-

jects of these Saxon sundials, see an excellent paper by the late Father Haigh, in the fifth volume of the Journal of the Yorkshire Archæological Society.

The tympanum of this doorway, of the salient points of which a sketch is given, is noteworthy; for this style of ornament, thus



elaborated, is very unusual in such a position. The subject has in parts decayed. It is thus described by Mr. Nightingale: "The main features are a pair of animals of the gryphon character, a compound of bird and beast, facing each other, together with other

animals, all inextricably entwined with a flat ribbon pattern, the extremities running into the interlaced style of foliation, peculiar to this mode of ornament." Some thought that this tympanum was of Saxon date, and re-used.

Recent Roman Discoveries in Britain.

BY W. THOMPSON WATKIN.

THE discoveries made since my last report have been comparatively numerous, and their nature varied. The chief centre of interest has been Chester, where, during several excavations, important remains have been found. In the summer of 1886, after the issue of my "Roman Cheshire," in which I had (after much examination) adopted the view first published by Mr. Shrubsole, that no Roman work existed in the walls *above ground, in situ*, the Royal Archæological Institute visited the city, and the question was referred to a committee of experts, who by the mouth of Dr. Bruce (historian of the Roman Wall) announced that nothing they had seen was Roman work *in situ*. As this was a direct contradiction to Mr. C. Roach Smith, and the view promulgated in 1849 by the British Archæological Association, it was resolved by the latter body to hold their annual meeting at Liverpool, and have an extra day at Chester, with the idea of reversing the decision of the Institute. On the 22nd August, accordingly, this was done. A few members of the Association visited the city, old excavations were re-opened, a fresh one was made near the Phoenix Tower, and a wall built loosely, without mortar, of fragments of Roman pillars, friezes, cornices, tombstones, and containing near its base a slab with the figure of an ecclesiastic in canonicals, etc., was pronounced Roman by Mr. Loftus Brock, who, with the exception of a few words from Sir James Picton, seems to have been the only speaker on the subject.

It was during the excavations named that many objects of interest were found built into the walls. No less than eighteen inscribed tombstones, including fragments, were among them. One records a *Praefectus Castrorum* of the Twentieth Legion, 72 years of age,

a native of Etruria, another was to a veteran of the same legion, who was 80 years of age, and several have the well-known death-bed scene, so frequently met with on Roman tombstones, representing the deceased lying on a couch. Several are mere fragments with only a few letters visible.

In the same city, whilst laying gaspipes, some twenty or thirty feet inside the Watergate, and in the street bearing that name, a massive concrete foundation (lime, flint, and boulders) seventeen feet wide and six thick, has been again laid open (its existence has long been known). It probably was connected with a neighbouring Roman villa, and instead of attempting to cut through it, the workmen tunnelled under it. It proves what the *real* Roman walls of Chester were like.

A portion of another Roman column has also been found in a garden in Whitefriars, adjoining the garden of Mr. Bullin. It is evidence of the continuation of the large colonnaded building described in "Roman Cheshire" (pp. 147-150), in that direction. A heap of broken pottery of the Roman period has also been found in making a drain outside the city.

At West Kirby, on the Dee, near its mouth, amongst fragments of Saxon crosses found when the church was restored, a fragment of a Roman inscription occurred. At present only LEG the abbreviation for *Legio* or *Legionis* has been detected upon the stone, which probably came from the station at Meols.

At Westermains, near Kirkintilloch, on the line of the Antonine Wall, between the Forth and Clyde, a section of both the vallum and the military way was exposed on the 18th August, during some sand digging operations, conducted by Mr. Thomas Ferguson. It presented the usual features, but close to the military way, at about six feet below the surface, a small chamber seven feet long, two feet wide, and two feet deep was come upon. It contained nothing but bones and a bronze spear head; the point of the latter was broken off, but when entire it had been about eight inches long and two-and-a-half inches broad at the head.

Near Hexham, at an old ford over the Tyne, the upper portion of an altar and some carved stones have been recovered from the bed of the river. Their existence had for some time previously been known. If the altar ever bore an inscription it has been obliterated by (probably centuries of) water wear.

On the 9th of August some men engaged in excavating for a mill cellar, on the property of Messrs. Hoyle & Jackson, cotton spinners, near Heron Street, Oldham, came upon the remains of a wooden box with a singular lock and handle in bronze, about fourteen inches from the surface, containing from 150 to 200 Roman coins, chiefly (if not entirely) of brass. It is said that most of them are of the "first brass" series, but I have not as yet been able to gather a satisfactory account of them. The police seized them as "treasure trove," though why, as gold and silver coin solely, come under the Act, I am not aware. From such information as I have received, they were chiefly of the beginning of the third century, Caracalla and

Julia Mammæa being well represented, though a third brass of Victorinus is reported to be included. Heron Street was formerly part of Hollinwood Common, across which the Roman road from Manchester to Slack (*Cambodunum*) passed. It is about 500 yards from the track of the road.

At Colchester there has just been found a small cup, five inches high, of Castor ware, with the usual scroll ornaments in white "slip," and round the upper part (in the same white "slip") in letters three-quarters of an inch high, the words VINCO TE.

During excavations for the new approaches to Billingsgate, there has been found in Monument Yard, London Bridge, a small tessellated pavement, which from the account given to me by the contractors (Messrs. J. Mowlem & Co.), seems to have been Roman. They state that it "was at a depth of about twelve feet below the surface, and in the immediate vicinity of a disused burial ground. It measured about four feet by two feet six inches, and appeared to have formed a portion of a floor composed of a white ground with black letters. It had a border thus:— VVVV and letters somewhat as follows:—

WUNANI
NIIISTGNATVS
IMNESSELSTRAT
SEMDSFD

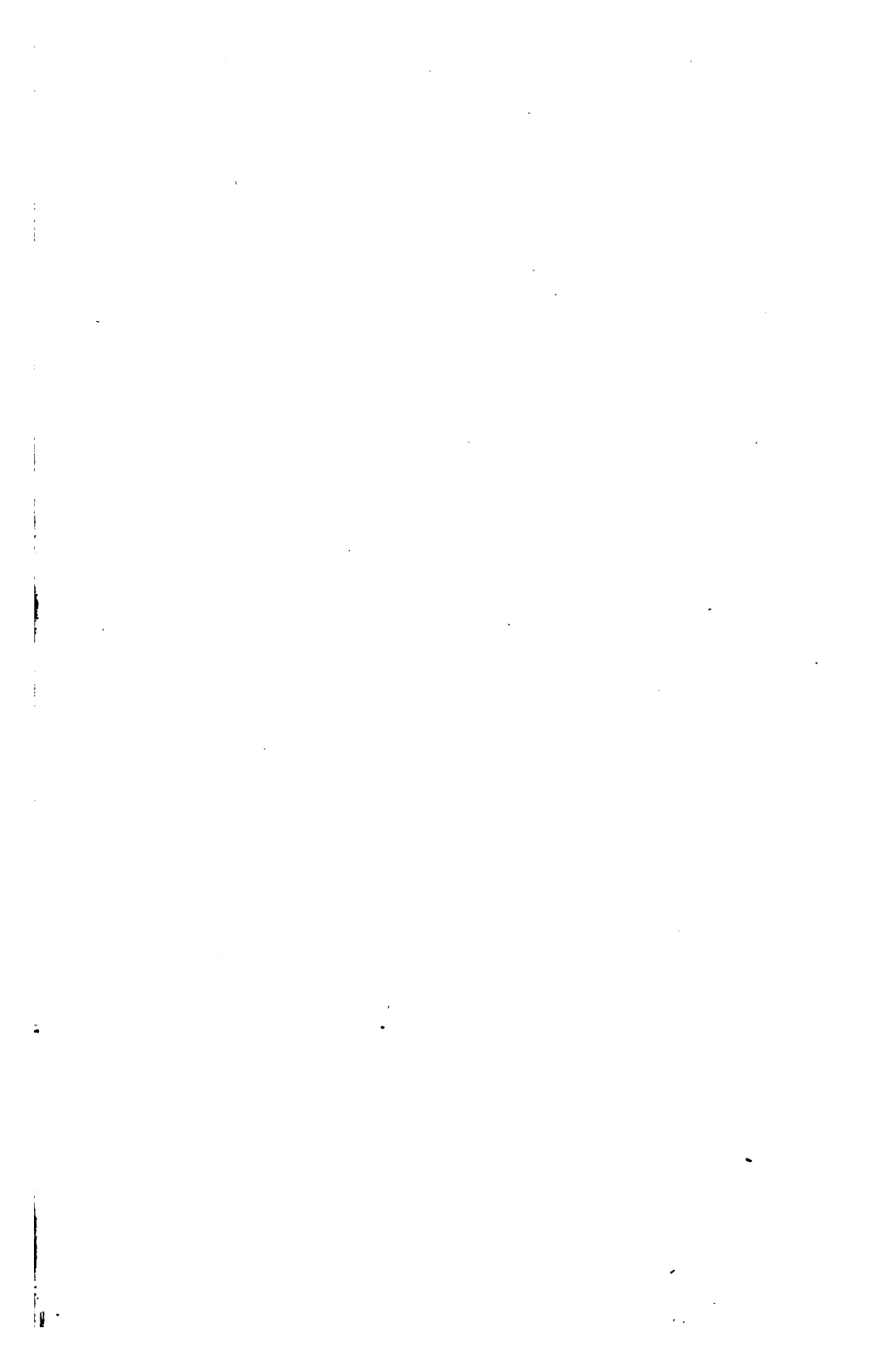
We were unable to get it out intact, it broke into very small pieces."

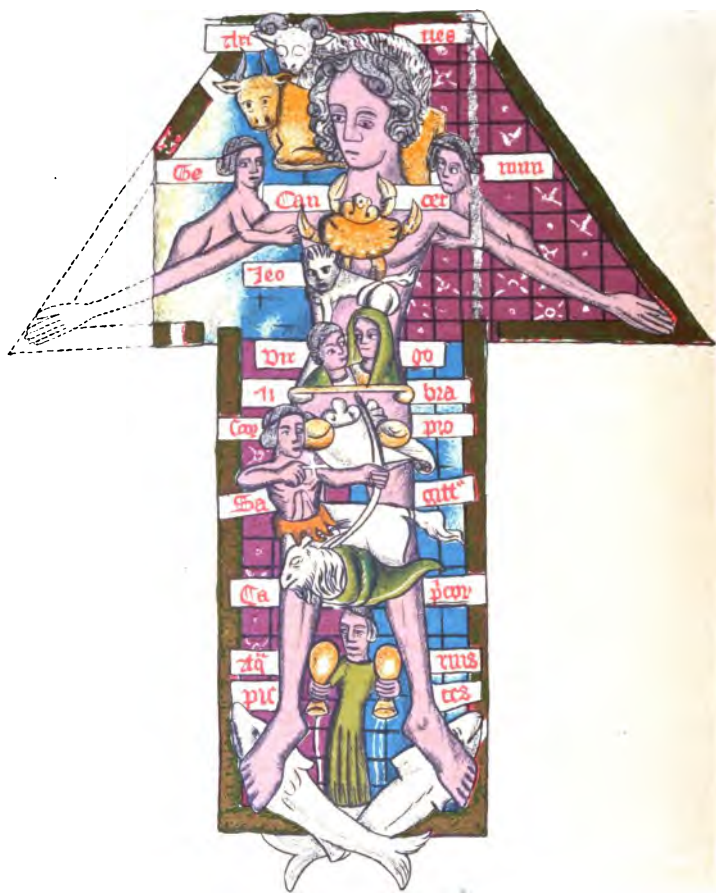
It is useless to endeavour to get a satisfactory reading of this. I have done the best I could in the *Academy* for August 13th. The destruction of the pavement is much to be deplored. Being of so small a size, had the city authorities been on the scene, it might have been easily removed to the Guild-hall Museum, by judicious management, when the inscription would have given us a further item of knowledge concerning old *Londinium*.

Whilst speaking of the metropolis, it may be of interest to mention that the leaden Roman coffin found at Plumstead (see *ante* p. 106), and reburied in the churchyard there, by order of the vicar, has through the exertions of Mr. Geo. Payne, F.S.A., been disinterred, and will probably be removed to the Maidstone Museum.

A hoard of Roman coins has been found also at Springhead, near Southfleet. The exact number has not yet been made known. There are a few of Gordian III., Philip, Decius, Valerian, Gallienus, and Marius, but the bulk are of Postumus and Victorinus, there being over eighty of the first-named of these emperors. Two only of Tetricus, which are the latest, occur, thus showing that it was early in his reign, which commenced in A.D. 267, that the coins were concealed. The remains of the Roman station *Vagniacæ* closely adjoins the spot.

A portion of a Roman villa has been laid bare by Mr. Dolby, during excavations for obtaining flints for building purposes, in an arable field on Stancombe Down, Lamborne (Berks.). The foundations of a building, which covered about sixty square yards of ground,





HOMO SIGNORUM.
(From *MS. Calendar, A.D. 1382.*)

with walls three feet thick, composed of flints grouted in strong mortar, were uncovered, but removed by the workmen before any antiquary had seen them. *Tessellae* from pavements, quantities of Roman pottery, fragments of wall plaster, ornamented, stone roofing slates, etc., were met with; also a number of coins, which were taken away by a person who has left the neighbourhood. One found, and seen by Mr. W. Money, F.S.A., was a third brass of Constantine, in good preservation. The entire area was covered with a stratum of wood ashes, proving that the building had been destroyed by fire. It is proposed to excavate the remainder of the building. Roman remains had previously been found in the neighbourhood.

On a MS. Calendar of the Fourteenth Century.

BY J. CHARLES COX, LL.D., F.S.A.

THE Rev. Charles Best Norcliffe, of Langton Hall, is the owner of an exceptionally interesting almanack or calendar of late fourteenth century date. It has been in the family for many generations, and tradition has it that it originally belonged to Chief Justice Gascoigne, of "Madcap Harry" fame. All that we are able to say with regard to this tradition is that it is not inconsistent with its date, that such a calendar would have been possessed by a man of letters and wealth, and that it bears obvious traces of having seen much service through constant reference.

The almanack, when perfect, consisted of seven folios of vellum 11 inches by $4\frac{1}{2}$ inches. These folios are doubled in the middle, and then folded into three, so as to form a small oblong packet $5\frac{1}{2}$ inches by $1\frac{1}{4}$ inches. The folios are stitched together in the central division, in such a way as to admit of each being opened separately, whilst the others remain folded. There is a small outer case or covers of thicker leather, neatly stitched, and lined with embossed white silk. A leathern thong, now six inches long, passes from the binding through the cover, and seems to have been used when longer for fastening the almanack to the girdle for purposes of ready reference.

The first folded page or folio begins with the Zodiacal signs (of which more anon), and an explanation of the various astrological and astronomical tables that accompany the calendar, with the way to use them. Unfortunately, half of this is missing. The same is the case with the second folios which relates to the eclipses of the moon. The third folio, referring to the eclipses of the sun and moon is perfect. The eclipses are calculated for seventy years, from 1382 to 1452, and are each illustrated by small illuminated diagrams, showing how much of the sun or moon's face respectively is in shadow. The four other folios gave the calendars of the months, three on each, but one folio and part of another are missing. March, April, May, June,

July August, and September are perfect. The calendar, which is beautifully written in red and black, with illuminated capitals in blue and gold, is remarkably interesting in the saint names that it commemorates. It is clearly English, but does not correspond with any known calendars with which we have collated it. It partakes of some of the features of the Bede calendar of 735, of the one of the Sarum use of 1514, and of the modern Roman.

Another noteworthy characteristic is the use throughout of Arabic numerals, of which this is an early English example, and of much interest in the forms that some of them assume. This style of notation, that came into Arabia from India in the 8th century, was introduced by the Arabs into Spain, whence it spread throughout Europe in the 12th and 13th centuries. But it met with no small opposition. The bankers of Florence were forbidden to use the numerals in their business in 1299, and the University of Padua ordained that the stationers were to keep lists of books for sale with prices marked "non per cifras sed per literas claras." Their use was for a long time confined to mathematical works, and it was not till the latter half of the 15th century that their use became at all general.*

On these and other points in this valuable almanack further reflections may perhaps be offered on other occasions. For the present, our object is to draw attention to the remarkable *Homo Signorum* (Plate XXX.) of the first folio, which is the most interesting specimen of the kind that we have seen, and which also possesses some claim to artistic merit. It is stated that the most ancient almanacks of which there is any express mention, were those of Solomon Jarchus, drawn up about the year 1150. Petrus de Dacia brought out an almanack about the year 1300, of which there is a copy in the Savilian library, at Oxford. It is conjectured that the *Homo Signorum*, or man of the zodiacal signs, almost invariably used in one form or another in later almanacks for many centuries, had its origin with Petrus de Dacia. The reason for the introduction of the human figure in an almanack in conjunction with the zodiac, was to bring vividly before the mind the astrological association of certain signs with certain parts of the body; thereby pointing out, as always explained in these early almanacks, the special seasons at which it was proper to let blood from, or otherwise to treat after a quasi-medical fashion, the different members of the body.

One of the last almanacks to continue the use of the *Homo Signorum* was that old popular favourite "Poor Robin," though after a very different fashion to the figure of the early MS. calendars. A copy of "Poor Robin," for 1760, being the ninety-eighth year of its issue, is now before us. From it is copied the following figure, termed the "Anatomy":—

* See the section on the Indian Numerals in Canon Isaac Taylor's great work on *The Alphabet; An account of the Origin and Development of Letters*, vol. 1. pp. 263-268, where there is an interesting comparative table, showing his remarkable discovery of the evolution of Arabic numerals from an Indo-Bactrian alphabet.



Immediately below the cut occur this description and lines :—

“THE NAMES AND CHARACTERS OF THE 12 SIGNS AND HOUSES.

“1. Aries, the Head. 2. Taurus, the Neck. 3. Gemini, the Arms. 4. Cancer, the Breast. 5. Leo, the Heart. 6. Virgo, the Belly. 7. Libra, the Loins. 8. Scorpio, the Secrets. 9. Sagittary, the Thighs. 10. Capricorn, the Knees. 11. Aquary, the Legs. 12. Pisces, the Feet.

“These are the Twelve Houses of Heaven, from whence
Astrologers fetch their Intelligence,
Keeping their State Intelligencers there,
Their Spies to see what's done in every Sphere ;
But oftentimes, whatever they do ail,
Their Spies and their Intelligence doth fail.”

With regard to printed almanacks, it is believed that the first was the *Kalendarium Novum*, by Regiomontanus, calculated for the three years 1475, 1494, and 1513. It was published at Buda, in Hungary, and, though simply containing the eclipses and planetary movements of the respective years, the whole impression is said to have been soon disposed of at the price of ten crowns of gold.

Almanacks in MS. of the latter half of the fourteenth century are to be met with in several collections. We have not had an opportunity of seeing the Petrus de Dacia example at Oxford, but so far as our own collation with other examples of great collections is concerned, Mr. Norcliffe's almanack, though not the most perfect, is the earliest and the most elaborate.

In the Lambeth Palace Library is a somewhat celebrated example (in English), consisting of twenty-seven small vellum folios, in quarto, eight of which consist of explanation of the principles upon which it is based, and how it is to be used. On the third folio occurs the date of its compilation, 1460. The eclipses are calculated from 1460 to 1481. It is bound up with Geoffrey of Monmouth and other chronicles.*

The oldest and best example in the British Museum† is thus described in the MS. catalogue :—“A folded Almanack with tables of

* Lambeth MSS. No. 454.

† Add. MSS. 28,725.

moveable feasts, eclipses, etc., and with drawing of the human figure, marked with the signs of the zodiac, to show the planetary influences on man. The eclipses are calculated from the year 1460, the probable date of the MS. vellum. Belonged to Bartholomew Yate de Fernham in the beginning of the XVIth cent. Oblong duodecimo."

This is of the same size, and folded in the same way as Mr. Norcliffe's example, but is far less rich and elaborate. The *Homo Signorum* is only outlined and not coloured, nor are the signs illustrated. The circles for the eclipses are neither illuminated nor filled up. The date in the catalogue is wrong by seventy years, the eclipses being calculated from 1392 to 1462.

It only remains for us to thank Mr. Norcliffe for entrusting this valuable almanack to us for so long, and for permitting Messrs. Bernrose to execute so faithful a fac-simile of its most distinguishing feature.

The Deer-hunters of Cranbourn Chase.

BY HENRY F. COX, M.A.

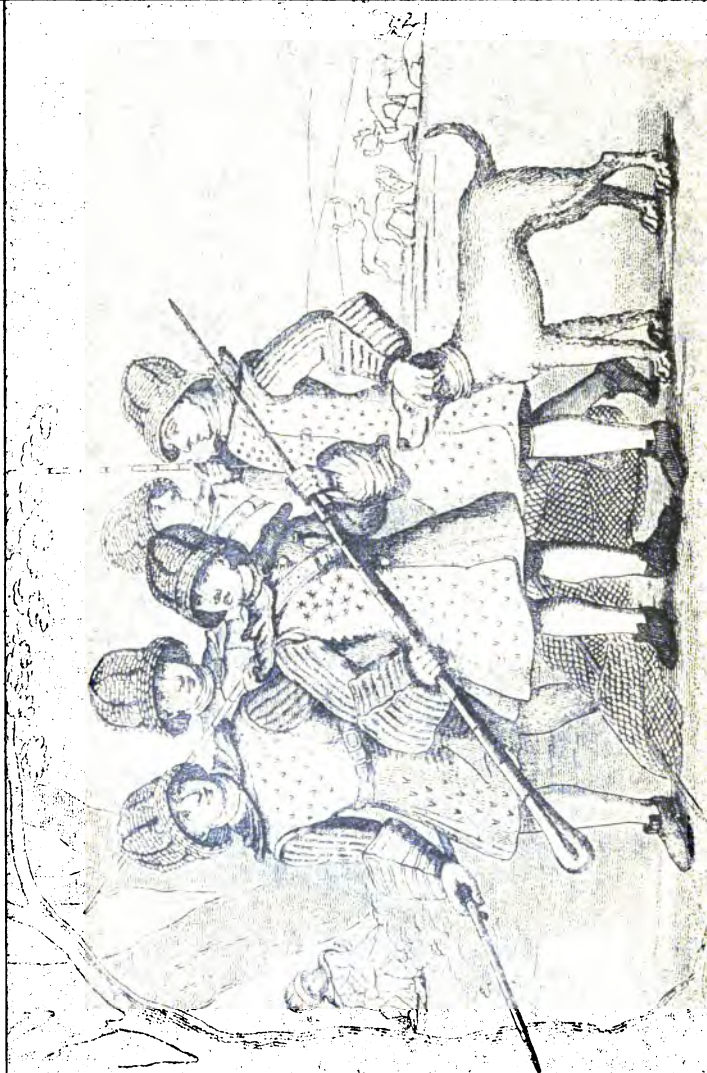
CRANBURN CHASE, which was disfranchised in 1830, used to be a most extensive tract of country extending over some 700,000 acres, between Salisbury on the east, and Blandford on the west, Semley and Tisbury on the north, and Fordingbridge and Ringwood on the south. The disfranchisement brought about the destruction of its great herds of fallow deer, which, throughout last century and up to that date, are said to have averaged 12,000 head.

It is well observed in Hutchins' "History of the County of Dorset," that the clandestine deer-hunting of the last century was not considered a disgraceful pursuit, and that it was followed by many persons of respectable birth. This nocturnal amusement, if detected, cost the perpetrator a fine of £30, but the offender was at liberty, if so inclined, to repeat his adventure and run the risk of detection on the next night. These adventures became, however, so popular, that an Act of Parliament was passed whereby a second offence was made a felony. The result was that the sport was soon left to desperate characters, and the name of deer-hunter was soon changed into that of deer-stealer.

Hutchins gives a portrait of a "gentleman of rare endowments both of mind and body, whose society was courted by many persons of distinction, who in his younger days was the chief leader of the band of deer-hunters." He is depicted in the dress which was then the special distinction of a chase deer-hunter, the chief features of which were the "cap" and "jack." This same gentleman is represented in the centre of a group of these hunters in an old drawing which forms the frontispiece of "Anecdotes and History of Cranbourn Chase," by William Chafin,* and which is reproduced on

* The Second Edition, which was published in 1818, was privately reprinted in fac-simile by General Pitt Rivers, in 1886.





DEER-HUNTERS OF CRANBOURN CHASE.

GEORGE & SONS PHOTO-PRINT.

Plate XXVIII. Mr. Chafin thus describes the special details of the deer-hunter's equipment :—

"The cap was formed with wreaths of straw tightly bound together with split bramble stalks, the workmanship much the same as that of the common bee-hives. The jacks were made of the strongest canvas, well quilted with wool to guard against the heavy blows of the quarter-staff, weapons which were much used in those days ; and the management of them requiring great dexterity. There were teachers of the art, the same as that for the use of the broad-sword at this time."

In the latter part of the last century, when the nightly pursuers of the deer had degenerated in character, a peculiarly deadly weapon was introduced in their warfare with the keepers, termed the swindgel. Mr. Chafin's account of one of the most desperate of these struggles gives a graphic idea of the power of this singular weapon when stoutly wielded :—

"On the night of the 16th December, 1780, a very severe battle was fought between the keepers and deer-stealers on Chettle Common, in Bursay-stool Walk, which was attended with very serious circumstances. A gang of these deer-stealers assembled at Pimperne, and were headed by a sergeant of dragoons, a native of Pimperne, and then quartered at Blandford, and whose name was Blandford. They came in the night in disguise, armed with deadly offensive weapons called swindgels, resembling flails to thresh corn. They attacked the keepers, who were nearly equal in number, but had no weapons but sticks and short hangers. The first blow that was struck was by the leader of the gang, which broke a knee-cap of the stoutest man in the chase, who was not only disabled from joining in the combat, but has been lame ever since. Another keeper received a blow from a swindgel, which broke three ribs, and was the cause of his death some time after. The remaining keepers closed in upon their opponents with their hangers, and one of the dragoon's hands was severed from the arm just above the wrist, and fell on the ground ; the others were also dreadfully cut and wounded, and obliged to surrender. Blandford's arm was tightly bound with a list garter to prevent its bleeding, and he was carried to the lodge, where I saw him the next day, and his hand in the window. Peter Beckford, Esq., who was at that time Ranger of the Walk, came early in the morning, and brought Mr. Dansey, a very eminent surgeon, with him, who dressed the wound, and administered proper remedies to the poor patient. Two young officers came also in the course of the day to see him. As soon as he was well enough to be removed, he was committed, with his companions, to Dorchester Gaol. The hand was buried in Pimperne Church-yard, and, as reported, with the honours of war."

Many a private as well as public museum possesses no small variety of the arms and armour of the different epochs of medieval England, which have often been described and illustrated with considerable detail. But the memory of the deer warfare of Cranbourn Chase has nearly died out, and no single collection, so far as can be ascertained, possesses any trophies of these long continued contests. And yet, surely, these combats are as worthy of being chronicled as many a detail of baronial or civil war, and are singularly illustrative of a state of society now utterly extinct, but separated from us by merely a single century. It is believed that the only relics of these strifes are two chase caps and a swindgel, the property of Mrs. Castleman, of Chetell, Blandford, to whom our thanks are due for permission to have them photo-lithographed (Plate XXIX). They were given to that lady's husband, the late Mr. Edward A. H. Castleman, by his old gamekeeper, Charles Ryman, who in his youth was

kennel boy to Mr. Chafin, the former owner of Chetell, and father of the author of the book on the Chase, from which quotations have just been taken. Ryman was a native of the Chase, and the caps and swindgel had been handed down to him through his father, who was a keeper before him. They were probably trophies rescued at some time from the persons of deer-hunters or stealers, for neither such protecting head gear nor offensive weapons seem to have been used by the keepers.

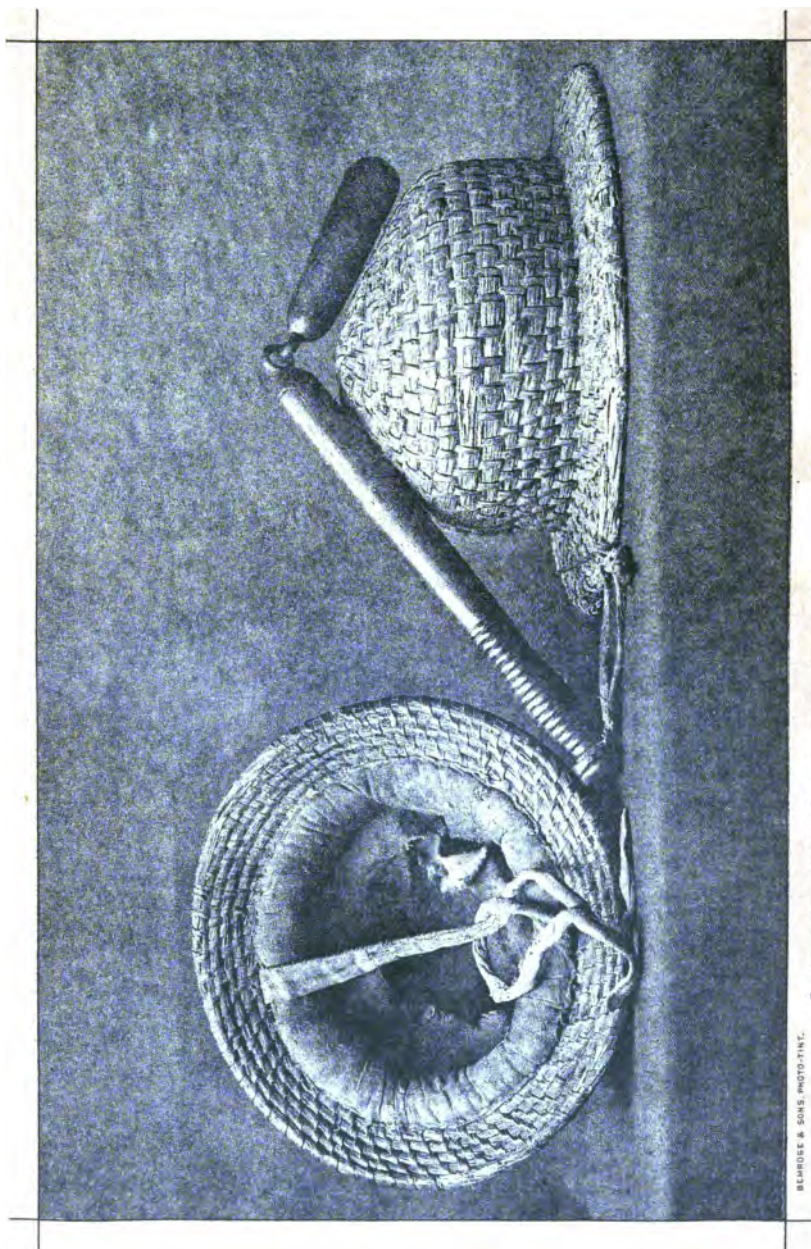
These two straw helmets or caps, as shown on Plate XXIX., are both painted dark-green, perhaps with the intention of being less visible at night. The one that is shown on its side has a circumference of the brim of thirty eight inches; it stands about eight inches high, but has in addition a knob on the top. The lining is of a cotton material, and thickly stuffed with wool. The other cap, upon which rests the swindgel, is of less helmet-like shape, and the knob is worn off; but it is the larger of the two, the circumference of the brim being $43\frac{1}{2}$ inches.

The whole length of the longer arm of the swindgel is fourteen inches, the grooved handle being five inches. The shorter arm is only six inches long, but its circumference at the thickest part is $4\frac{1}{2}$ inches. The total weight is 1 lb. 2 oz.; it is made of some hard close-grained wood. The swivelled hinges connecting the parts are of iron, and there is a leathern loop at the handle to go round the wrist.

The Garden of the Inner Temple.

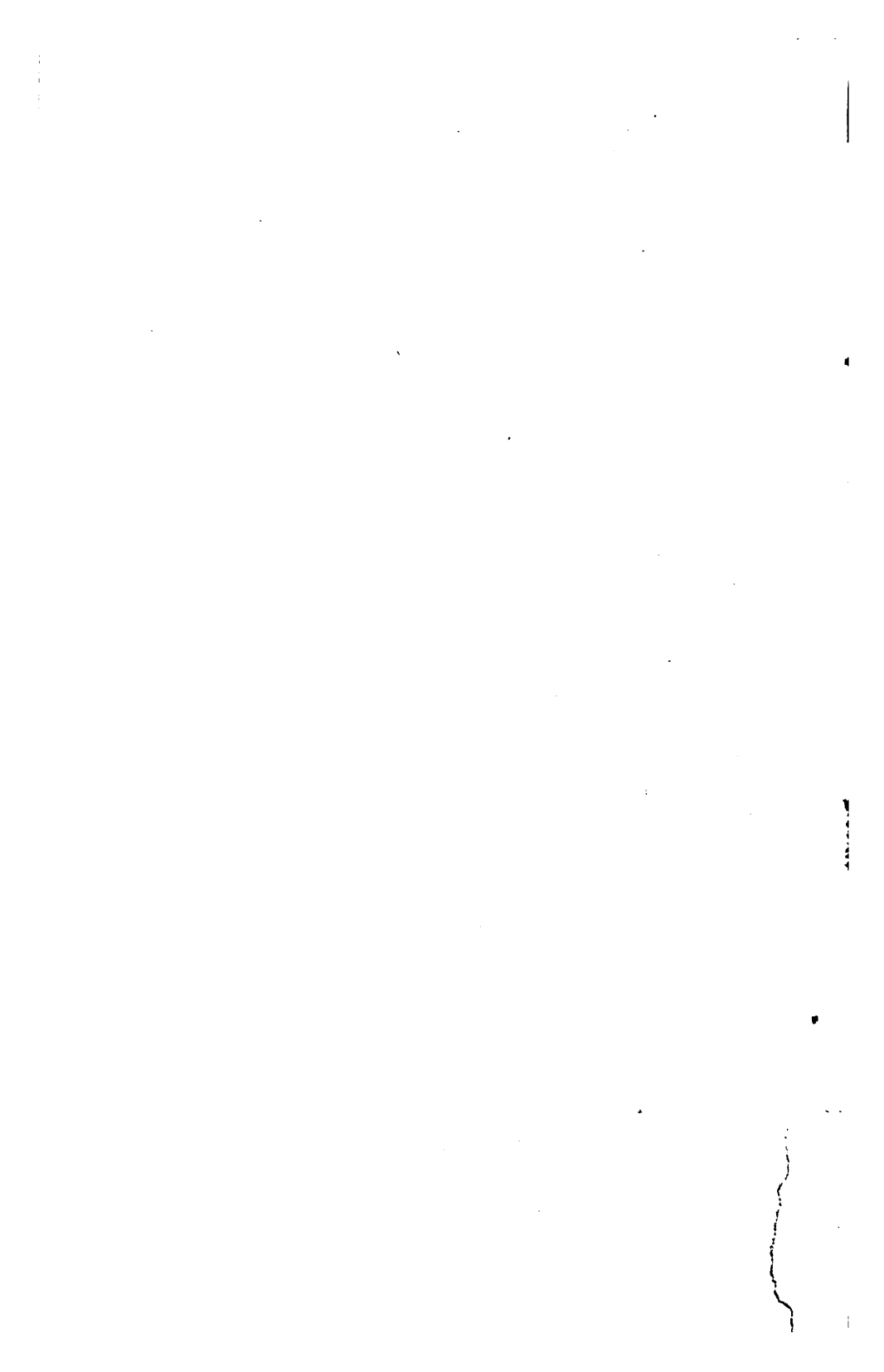
IN the Add. MSS. 6704 (Brit. Mus.) occurs the following, *temp.* Elizabeth:—

"Reporte of the Gardner of the Inner Temple. Sowe theise seeds followinge & lett them growe one yeaere, the nexte springe sett them in knotts or borders & they will continewe Longe, vidētt the seede of Isope, Tyme, winter Sauge, Sweet margerum. Note alwayes to water ye border the Seizon beinge hote & drye 2 or 3 tymes of the daye soe that it doth not freese. Remember to Cutt the Border or other hearbs eyther very early or late at the night for the heate of the Summer dothe destroye them. Remember to Cutt Rositrees as soone as they shall have done bloominge then will they blosome againe. Rosemary must not be cutt whyle it do the blossome. Remember to donge or soyle ye grounde that is for knots or borders verye deepe for otherwyse the heate of the dunge will burne awaye the harte of the hearbs."



CAPS AND SWINDCEL OF THE DEER HUNTERS OF CRANBOURN CHASE.

BEHROSE & SONS PHOTO-TINT.



Quarterly Notes on Archæological Progress and Development.

THE Annual Meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE at Salisbury, at the beginning of August, was generally pronounced to be one of the most successful and pleasant undertaken by the Institute for a long period. General Pitt-Rivers' opening address, as president, was a remarkable utterance; the boldness of some of his anthropological utterances being subsequently met with an almost equal boldness and originality by the scholarly Bishop of Salisbury on the following Sunday. The visit of the last day to General Pitt-Rivers' seat at Rushmore, where he is surrounded by Roman British remains so assiduously examined and collected, was the great feature of the meeting. The work that he has there accomplished is treated of elsewhere (*vide* Reviews) in this issue of the *Reliquary*. Of the addresses and papers, the best seem to have been those of Mr. Arthur Evans at Stonehenge, Bishop Wordsworth on the Sarum Episcopal Seals, and Mr. C. E. Ponting on Eddington and kindred churches. Precentor Venables' enthusiastic, yet discriminating taste for architecture, and Mr. Micklethwaites' encyclopedic knowledge of ecclesiology, and "anti-scrape" fervour, rendered them able and unflagging exponents of the many churches visited. All the members of discrimination were pained at the sad "restoration" doings at the fine church of Tisbury.



LIVERPOOL was rather a curious centre for the BRITISH ARCHÆOLOGICAL ASSOCIATION to choose for their Annual Meeting last August, but on the whole it was a successful gathering, though not so interesting as several that have been held of late years. Whilst one of the chief points of interest of the Wiltshire gathering of the Royal Archæological Institute was at Stonehenge, so in like manner, the most truly archæological visit and discussion of the Association was at CALDERSTONES. The small circle of Calderstones stands at the junction of the three townships of Wavertree, Allerton, and Wootton, about four miles from Liverpool. Sir James Picton read a short paper summarising the various theories with regard to this "rude stone monument," and Mr. J. Romilly Allen, in a paper of considerable value and research, aimed at proving that the primary use of stone circles was invariably sepulchral, and referred the date of the Calderstones to the neolithic or bronze age.



THE KENT ARCHÆOLOGICAL SOCIETY held its Annual Meeting on the 20th and 21st of July, Tunbridge being headquarters. The temporary Museum, arranged within the new Science Buildings of Tunbridge School, was of unusual interest. A remarkable collection of ancient Greek pottery, glass, and coins, was kindly contributed by Mr. Trist. Seldom are so many rare examples of these valuable antiques seen together. The local industry was illustrated by an admirable display of specimens of Tunbridge ware chronologically arranged. They commenced with examples dating from 1772, and the materials, the process, and the development of the manufacture were thoroughly elucidated by the articles exhibited in one long glass case. Among much good china and pottery, was seen a good show of Wrotham ware (made a few miles from Tunbridge), a manufacture which has been defunct for more than a century. Rubbings from monumental brasses; examples of beautiful damask table linen, woven in the Weald of Kent, 200 years ago; a large collection of coins, books, and drawings, together with flint implements and weapons from Oldbury Camp and its neighbourhood, were also to be seen in this Museum.

Few persons have seen the GATEHOUSE OF TUNBRIDGE CASTLE so well, as by Mr. Wauton's courteous kindness the members of the Society saw it in July. They were all able to trace in the storey above the entrance gate, the portcullis grooves, and the chamber in which the portcullises were worked. Small fire-places were

seen remaining in the two end walls of this storey. From its level, there is an entrance to the protected way of ascent to the keep on the ancient mound. Traces of another storey, above the portcullis chambers, shew that it was a handsome room for the use of the Lords of the Castle (Earls of Gloucester and Hertford). A large fire place, and two handsome windows still remain in this upper storey. Penshurst Place was visited, by permission of Lord De L'Isle, and was described by Canon Scott Robertson who conducted the members and friends (250 in number) over the whole mansion.

On Thursday, the 21st of July, a lovely drive through glorious country was much enjoyed. Brenchley old Rectory House (not the Vicarage), with its finely panelled room dated 1572, and Brenchley Church were visited. Horsmonden Church, the remains of old Scotney Castle in Lamberhurst, and the ruins of Bayham Abbey were also seen.

The Kent Archæological Society has commenced excavations outside the walls of the Roman *Castrum* at RICHBOROUGH, for the purpose of ascertaining whether any foundations of buildings can be traced. Five labourers have been digging trenches across lines marked by yellow herbage in dry summers; but during the first fortnight of the work the result is very little. The work is under the superintendence of Mr. George Dowker, of Stourmouth, with the aid of a committee consisting of Messrs. Roach Smith, George Payne, Thos. Dorman, G. E. Hannam, and Canon Scott Robertson.



THE Cambridge Antiquaries made an interesting and well-attended expedition into NORTH ESSEX, on August 12th. At Thaxted, two excellent papers were read by the vicar, Rev. G. E. Symonds, one on the "Cutlers' Guild," and the other on the church. At Horham Hall, the present proprietor, Rev. G. West, read a paper on "The Old Manor, and the Architectural features of the Hall," which was built by Sir John Cutte, *temp.* Henry VIII. Thence the party proceeded to Tilty, again listening to papers on the church and abbey, and finally receiving hospitality at the hands of Mr. Gilbey, at Elsenham Hall.



THE second meeting of the CUMBERLAND AND WESTMORELAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY for this season was held on the 13th and 14th days of September, when the members met at Ulverston. During the first day, Swarthmoor Hall, Birkrigg, Aldingham, Gleaston, and Urswick were visited; and on the second day, Marsh Grange, Kirkby Ireleth, Coniston Hall, Lowick Hall, and Hawkswell. The programme included a voyage down Lake Coniston. The following papers were laid before the society during the two days:—"Sir John Lowther, of Whitehaven," W. Jackson, F.S.A.; "On the resemblance between some of the older customs in Lakeland and Iceland," Eriker Magnussen and Rev. T. Ellwood; "Ἀλεκτρούων Ἀγών," the president, Mr. Chancellor Ferguson, F.S.A.; "Some local Prehistoric Remains," H. Swainson Cowper; "Cup-marked Stone, Maryport," J. H. Bailey; "Calder Abbey, Part III.," Rev. A. G. Loftie; "Saxon (Hog-back) Tombstone at Lowther," Rev. W. S. Calverley, F.S.A. Swarthmoor Hall, the residence of George Fox, and Birkrigg (stone circles) were described by the Rev. L. R. Ayre; Aldingham Church and Gleaston Castle, by the Rev. Canon Hayman, D.D.; Aldingham Moated Mound, by the President; Urswick Church, and Stone Walls (prehistoric), by the Rev. R. B. Billinge; Marsh Grange, Lowick Hall, and Hawkswell, by the Rev. Canon Bardsley; Kirkby Ireleth Church and Hall, by the Rev. C. H. Lowry; Coniston Hall, by Mr. H. Swainson Cowper.



GENERAL PITT RIVERS, her Majesty's Inspector of Ancient Monuments, is at present on a tour of inspection through Cumberland and Westmoreland, for the purpose of visiting several places which a committee appointed by the local society suggested, in a report to the Society of Antiquaries, for insertion in the schedule to the Act for Protection of Ancient Monuments. The inspector proposes afterwards to go on to Wigtonshire.

MUSHROOM HALL, in Carlisle, so well known in connection with the famous "Mushroom Elections" for that city in the last century, is no more; it has just been pulled down in clearing the site for a new market. Architecturally it was a fraud; its Carolean front was of this century, but the house behind it was older. It formerly was called Stanwix house, and belonged to the local family of Stanwix, the last of whom, General John Stanwix, with his second wife and only daughter by his first wife, was lost in 1766 in the Eagle sloop of war, which foundered in the Irish channel with all hands. Immense was the litigation that ensued; no one could tell which of the three survived, and in each case the property devolved in a different line. Mr. Fearne's ingenious arguments, one written to prove that the General survived Miss Stanwix, the other that Miss Stanwix survived the General, are published in that great lawyer's posthumous works. Stanwix House was purchased by the first Earl of Lonsdale, and was the scene of his political plots, where he made several hundred of his tenants and colliers freemen of Carlisle, called "mushrooms" from the pace at which they grew. The corporation recently purchased it from the Laithers.



It is expected that Roman remains will be found during the excavations for the new market at, CARLISLE, and the committee of the Corporation in charge of the work have arranged to secure all finds for the Carlisle Museum.

A small committee of the Cumberland and Westmoreland Antiquarian Society, assisted by Mr. St. John Hope, the assistant secretary S.A., intend to do a little excavation at SHAP ABBEY very shortly; and another small party meditate excavations into a British Rath near Kirkby Lonsdale.

Advantage has been taken of the lowness of the EDEN to have its bed searched with crowbars for any remains of the foundations of the Roman bridge which Camden saw in 1599. This was a continuance of searches last year. Nothing could be found, and the conclusion is that the great flood of 1771 swept them away.



THE fifth county meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE was held conjointly with the DURHAM AND NORTHUMBERLAND ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY last July at MORPETH, when the papers read seem to have been of an exceptional interesting and original character. Rev. J. R. Boyle described the Church of St. Mary, and Mr. Woodman the Castle and Newminster Abbey. Recent excavations at the Abbey have laid bare the area of the Chapter House, the whole space of which was filled up by a mass of fallen material. It proves to have been a finely vaulted apartment with internal dimensions of about 50 feet by 40 feet, the stone groining supported by four pillars, the eastern portion raised one or more steps, the floor paved in geometrical patterns of black and yellow, the windows supplied with painted glass, and the walls and groining colour-washed and marked, as with joints, by chocolate and white lines. Four early incised slabs were also found at the same time in the north transept of the Abbey Church.



UNDER the auspices of the Yorkshire Archaeological Association, and by the permission of the Marquis of Ripon, excavations are now being made at FOUNTAIN ABBEY by the competent hands of Mr. W. H. St. John Hope. He has found an altar in the north transept of the church, long buried in ivy roots, with parts of its platform and tile paving. Mr. Hope has also laid open a bit of the nave paving at the west end. The plan of the gate-house has been traced out, and some buildings have been laid open on the "Kitchen Bank." Mr. Hope is now at work in the great infirmary.



We regret to say that the heavy thunder rains at the end of August brought down an interesting part of the small but picturesque ruins of KIRKHAM ABBEY, so well

known to tourists to Scarboro' from its close proximity to the line on that beautiful piece of scenery shortly before reaching Malton. There is a fine archway into the cloister-garth from the west, and a portion of the wide passage leading to this arch, with a groined stone roof, was the part that suffered. The owner of the Abbey, Mr. Cecil G. Savile Foljambe, F.S.A., is now taking prompt and efficient measures to prevent the fall of this arch, and to retrieve, as far as possible, without undue "restoration," the mischief that has been done.



TWO successful excursions have been recently made by the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY. On August 1st the members visited Newbrough Priory, Ryland Abbey, and Coxwold Church. One of the objects at Newbrough Priory, the seat of Sir George Wombwell, which much interested the visitors, was the vault made of massive masonry and concrete, where it is said the remains of Cromwell find a quiet resting place. The tradition is that Mary Cromwell, who was married to the third Lord Fauconberg, fearing lest at the restoration the body of Cromwell should be maltreated by the Royalists, had the remains removed from Westminster Abbey, where he had been entombed with pomp and ceremony, equalling any English King, by night, and buried in this chamber, replacing the corpse with another body which was afterwards hanged at Tyburn. At Coxwold Church, celebrated for its almost unique octagonal tower, a surprise awaited the party in the shape of bees living in the roof. Some of the members not only tasted the honey, but carried away with them specimens of the combs. Here also they visited Shandy Hall, where Lawrence Sterne, who was curate of Coxwold, lived for eight years, and where he wrote "Tristram Shandy" and the "Sentimental journey."

On September 3rd, the members made their last excursion for the season to Giggleswick and Settle. At Giggleswick there is a small but interesting museum attached to the Old Grammar School, the chief attractions of which are the relics from the Victoria Cave.



THE summer excursion of the YORKSHIRE ARCHÆOLOGICAL SOCIETY was this year made to Roche Abbey, and to Conisborough Castle, the former of which was described by Dr. Fairbank, and the latter by Mr. Ellis. It is somewhat remarkable that elsewhere in these "Quarterly Notes," we mention recent light that has been thrown upon Fountains Abbey, and upon Newminster Abbey, Morpeth. And now we have to mention in our quarterly chronicle the progeny of these abbeys. For Roche may fairly be described as a grandchild of Fountains, having been founded in 1147, by a colony from Newminster, which was itself an offshoot in 1139 from Fountains. The recent excavations have made a visit to Roche Abbey far more interesting. The Yorkshire Society is doing a good work, and is growing in membership, and its energy with regard to the due exploration and preservation of the many monastic rites in the shire of the broad acres is most praiseworthy.



THE reparation of that part of the Gilbertine priory church of OLD MALTON, that has, since the dissolution of the monasteries, been used for a parish church, is now in active and careful progress. Nothing of immediate interest has come to light, but the uncovering of the fine bases of the pillars of the nave arcades from some two feet of rubble has been a most successful work. Most of the bases were found to be in good condition, especially that of the remarkable memorable pillar to Prior Roger on the north side. We hope in our next issue to give further details of the work, which will by that time, it is expected, have been brought to a close.



Messrs. Mitchell and Hughes are preparing for publication, by subscription, an illustrated work on the ARMORIAL LEDGER STONES AND MONUMENTAL INSCRIPTIONS OF HOLY TRINITY CHURCH, HULL. These "Ledger Stones," as they are technically termed, are of considerable importance, as they bear elaborate

heraldic achievements and merchants' marks of many of the former mayors, aldermen, and other persons of note during the past three centuries. The author is Mr. D. Alleyne Walter, well known by his previous works on the "Churches of York," and on "Incised and Raised Cross Slabs."



THE Annual Meeting of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY was held on the 8th day of August, and three following days, away from their own hunting grounds, at Stratford-on-Avon. Warwick was thoroughly visited, in conjunction with the Warwickshire Archæological Society. One of their most interesting visits seems to have been at the seat of the Compton family, at Compton Wynyates, which is an early 17th century mansion. Under the guidance of their Honorary Secretary, the Rev. W. Bazeley, the whole of the excursions were brought to a successful issue. We throw out, however, the suggestion for what it is worth to the various county societies, whether it is not more in consonance with what should be their objects to confine themselves more exclusively to their own districts. Could not the Society of Antiquaries call together a conference of the secretaries and representatives of the different County Archæological Societies, for the discussion of this and kindred objects, as to the best ordering of provincial associations?



THAT spirited Association, THE LANCASHIRE AND CHESHIRE ANTIQUARIAN SOCIETY, though but little more than four years old, has abundantly justified its existence. It has grown with years. From the thin pamphlet-like production of 1883, with 116 pages, its just issued volume of the proceedings of 1886, reaches 430 pages, and has a score of plans, diagrams, views, and other illustrations. This is a wonderful result for an annual subscription of 10s. 6d. In July the members visited the old hall and chapel of Tabley, and in August, Clayton Old Hall. On September 12th, Mr. C. G. Yates, F.S.A., the assiduous Honorary Secretary, exhibited to the members at the Owen's College, a valuable collection of stone and bone implements, found in Lancashire and Cheshire; they were collected by him for the British Association Meeting, and consisted of belts, perforated stone hammers, mauls, arrow heads, flakes, cores, scrapers, &c. One of the most interesting specimens was a stone hammer found in the city, another similar one found with three other implements in a brick field, two miles out of the city, whilst a third was found in Harpurhay. Another interesting specimen of holed hammer was found six feet in the alluvial sand in Bolton park. Mr. Yates read a paper on the specimens, and stated that they were the most valuable collection of Lancashire and Cheshire Implements ever got together.



THE Members of the DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY, held their second Summer Expedition to Castleton on Saturday, August 13th. The party having assembled inside the outer wall of the castle of the Peak, Mr. W. H. St. John Hope, Secretary to the Society of Antiquaries, read a paper upon its history and architecture. Mr. Hope's paper, which is most carefully prepared, gives an interesting and exhaustive sketch of the history of the Castle, and bringing out the results of original research, amongst the Pipe Rolls, etc., adds much valuable matter to what has hitherto been published. This paper will be printed in the journal of the Derbyshire Society. Mr. Hope expressed a strong desire to make some examinations of the ground within the walls, and it is hoped that before long, some digging may be undertaken. On the conclusion of the paper Mr. Keene took several platinotypes of various points of interest, shewing the herring-bone arrangement of the stone work in some of the walls, the doorways, and a general view of the Castle, etc., some or all these plates will appear as illustrations when Mr. Hope's paper is printed. The afternoon was variously spent by different members of the party, many visited the Peak Cavern, others the Church, which possesses one fine Norman arch, some interesting carving on the doors of the old pews, and two or three books of value in the library attached to it.

THE parish church of HOPE, DERBYSHIRE, which was so disastrously treated by the prentice hand of a "restorer" in 1881, has now been again subjected to a further wanton "restoration" of the part that had hitherto been untouched. A more deliberate piece of Vandalism has never been perpetrated, than the destruction of the interesting chancel of Hope some six-and-a-half years ago, and now similar hands have been profaning the nave and making new in all directions. The words in the last sentence are undoubtedly strong, and when so much evil has been done of late years by heedless restorers, it certainly is a strong thing to say, that the treatment of Hope is the worst of which there is any record. But the documentary evidence given in the 4th vol. of the Derbyshire Archæological Society's Journal establish the fact that the Vicar of Hope and his village committee persisted in sinning against the reiterated warnings, and in the teeth of the detailed report of such men as Mr. J. Oldrid Scott, Mr. J. T. Irvine (who has been successively in charge of the works at Wells, Bath, Lichfield, and Peterborough), Mr. W. H. St. John Hope, Mr. F. J. Robinson (Diocesan Architect), and the Dean of Lichfield, the Dean and Chapter of Lichfield being patrons of the rectory. From the reports of correspondents that have reached us, as well as from the trumpetings of paragraphs in certain local Philistine papers, we can form a shrewd idea of the further damage to old historical work now done. It is due to the Vicar and his architect (worthy as they may be in other respects) that they should once more be (archæologically) gibbeted. The Vicar is the Rev. Henry Buckston, and his architect a Mr. Abbott of Sheffield.



THE various London Archæological Societies have had their annual and general meetings, and await the next sessions in November.

THE LONDON AND MIDDLESEX SOCIETY visited, in July, Chelsea Hospital and Church, which are both restored places. The old hospital, with its memories of the great architect Wren, used to be called Chelsey College, and several are the notes in Evelyn's diary on this building. At Chelsea Church some learned remarks were made by Earl Brabrook, F.S.A., on the family of Sir Thomas More, while J. G. Waller, F.S.A., gave a succinct account of the monumental effigies, which are both numerous and elaborate. THE SURREY ARCHÆOLOGICAL SOCIETY, finding its own county small, paid London a visit this year, inspecting the fine Church of St. Saviour's, Southwark, and afterwards Lambeth Palace. It was twenty-six years since the society visited the latter place, which was then described by the Rev. C. Boutell, author of the work on "Monumental Brasses." Great changes have taken place in the private chapel since that date, for now fresco decorates the walls and roof, and stained glass the windows. The antiquity of the structure remains in the general building, which is of date coeval with the Temple Church.



WE are pleased to learn that the long vexed and lately discussed question as to removing the steps from ST. MARTINS-IN-THE-FIELDS, to make a wider roadway, is set at rest, and that the columns and steps will remain as they are, in one of the most interesting of classical churches designed by Gibbs, in 1762.

HAMMERSMITH CHURCH, though having no architectural beauty, still held a place in Middlesex annals, was taken down lately, and is *entirely* re-built.

In the literature of Old London, we welcome a book on the "SIGNS OF OLD LOMBARD STREET," by F. G. Hilton Price, F.S.A., who has already written much and well on that part of the City and Fleet Street.



ONE of the more remarkable features of the recent memorable meeting of the BRITISH ASSOCIATION, at Manchester, was the Paper read by Rev. Canon Isaac Taylor, on our ARYAN FOREFATHERS, which seems destined to revolutionise the usually bold theories of the Aryan race. According to this profound scholar and learned philologist, instead of supposing that the race originated from a single Aryan tribe in Central Asia, which sent off successive swarms to the west and south, we may rather conceive of the whole of Northern Europe from the Rhine to the Vistula as occupied by a Finnic race, whose southern and western members gradually developed ethnic and linguistic peculiarities of that higher type which

we associate with the Aryan name. The Baltic Finns are the survivals of this race. The Celts, owing to their remoteness, diverged at an early time from the eastern type, while the Lithunians and the Hindus preserved many archaic features both of grammar and vocabulary. The Slavs must be regarded mainly as Ugrians, and the South Europeans as Iberians, who acquired an Aryan speech from Aryan conquerors. The time of the separation of the Aryan from the Finnic stock must be placed at least five thousand or six thousand years ago. If this hypothesis as to the primitive identity of the Aryan and Finnic races be established, a world of light is thrown upon many difficulties as to the primitive significances of many Aryan roots and the nature of the primitive Aryan grammar. We are furnished, in fact, with a new and powerful instrument of philological investigation, which can hardly fail to yield important results. Comparative Aryan philology must henceforward take account of the Finnic languages as affording the oldest materials which are available for comparison.



THAT well-known County Society, THE DEVONSHIRE ASSOCIATION, held its 26th Annual Meeting on the 26th and following days of July, at the small, but ancient town of Plympton. The president was the Rev. Wm. Dallinger, LL.D., F.R.S., and, as might be expected, his inaugural address treated of those minute organisms which have for so long been his special study, and embodied his most recent discoveries. On the second day of the meeting the following papers, among others, were read:—"On Sir Joshua Reynolds and Plympton," by Mr. James Hine; "The Beginnings of Plympton History," by Mr. R. N. Worth, F.G.S.; "The Borough of Plympton, its Charters and Parliamentary Representation," by Mr. Brooking-Rowe, F.S.A., F.L.S.; "Venville Rights on Dartmoor," by Mr. William Collier; "Sir Walter Raleigh and his History of the World," by Dr. T. N. Brushfield. The Annual Dinner took place in the evening at the George Hotel. On the third day the principal papers were—"On the recently discovered Bone Cave at Cattedown, near Plymouth," a very important find of human remains; "Samuel Cousins, the Engraver," by Mr. G. Pycroft; "A Dispute about Seats in Totnes Church," by Mr. Edward Windett; "Were the Devonshire Villani Serfs?" by the Very Rev. Canon Brownlow; "The Slannings of Ley, Bickleigh, and Maristow," by Mr. Winslow Jones; "Thomas Chafe of Doddescott," by Mr. Charles Worthy; and "The Alleged Tomb of Leofric in Exeter Cathedral," by the late Rev. John Hellins, M.A. Afternoon excursions were arranged to the manor houses of Boringdon, the ancient seat of the Mayhews and Parkers, and Newnham, the seat of the Strodes for some centuries; also to Saltram and Kitley, by the invitation of the Earl of Morley and Mr. J. P. Baldwin Bastard. The concluding day was devoted to a long excursion to the Churches of Holbeton and Ermington, and to Flete House and Membland, by the invitation of Mr. H. B. Mildmay and Lord Revelstoke. This closed, perhaps, the most successful meeting the Association has ever had. The local committee did all in its power to make the visit a memorable one, and the result satisfied the most fastidious and exacting. The volume of the transactions of the Plympton meeting, containing as it will so many papers of interest, will be anxiously awaited.



ON July 12th, the North Oxfordshire Archæological Society held its Annual Meeting, which was well attended, at Banbury, when, on the proposal of the president, Sir H. Dryden, Bart, it was resolved to change the name of the Society to that of THE OXFORDSHIRE ARCHÆOLOGICAL SOCIETY, and to include the whole county in its sphere of operation, there being no other Association of the kind outside the limits of the University and city of Oxford. The fine churches of Swalcliffe, Oxfordshire, and Brilles, Worcestershire, were visited, together with the house of the Marquis of Northampton at Compton Wynyates, which is so interesting a specimen of an unaltered Tudor mansion. Several new members were elected. The Society has just issued a small "History of the Parish of Souldern," by Mr. and Mrs. J. H. Gough, of Souldern Lodge. It is a creditable and well accomplished, though unambitious work. We cordially wish the Oxfordshire Society, under its new and wider title, every success. There is ample opportunity and scope in the county for good continuous work.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

EXCAVATIONS IN CRANBORNE CHASE, NEAR RUSHMORE: By Lieut.-General Pitt-Rivers, D.C.L., F.R.S., F.S.A. *Privately printed.* Demy 4to, pp. xix., 254.—Through the courtesy of General Pitt-Rivers, we have received a copy of this grand work, just recently issued. It is a quarto volume, and contains no less than seventy-four excellent plates. General Pitt-Rivers, who used to be better known to the archæological world under his former name of Lane-Fox, inherited the Rivers estates in 1880, and soon became aware of the extent and interest of the antiquities upon his property, especially in the immediate neighbourhood of his seat at Rushmore, on Cranborne Chase. Organising a staff of competent assistants, the systematic work of exploring some of the Roman British villages in the neighbourhood was commenced. The volume before us is a monument to the patient industry, scientific skill, and unparalleled exactitude with which the work has hitherto been carried out. One of the pleasantest features of these investigations into the history and habits of one section of our forefathers, is that all the relics discovered in the ancient villages and tumuli have been placed in a specially constructed local museum near the village of Farnham, Dorset, close to the localities where they were found. It is most satisfactory to find that these relics, together with the careful models of the villages, are much appreciated in the neighbourhood, and are numerous and continuously visited. The volume opens with a map of the park and grounds of Rushmore, with a portion of Cranborne Chase, showing the position of the various ancient remains. The chief work described in the subsequent plates and letterpress is that accomplished at the ancient village on Woodcuts Common. The existence of this village was first brought to the notice of archæologists by a local clergyman in 1863, but his explorations were of a most cursory nature. In September, 1884, General Pitt-Rivers began the systematic uncovering of the site, which was merely marked on the surface by a very shallow ditch and slightly raised rampart. Nine months' continuous digging by a party of ten men brought to light by far the most extensive and varied "finds" that ever one plot of England has hitherto yielded, besides giving results of primary importance to ethnology, and to the general study of the human race. Bronze, bronze-gilt, and silver-gilt fibulæ; mosaic brooches; bronze and iron finger rings; bracelets, and tweezers; iron knives, keys, spade-edges, axes, horse and cow shoes, sickles, ox-goads, and nails; earthenware vessels, from beautiful Samian bowls and New Forest ware, to the coarsest fragments of the ceramic art; bone spoons, pins, and knife handles; a great variety of spindle whorls; fragments of stone querns and mortars; pieces of painted plaster, and of daub-and-wattle work; together with a considerable collection of British and Roman coins, were here brought to light, and are most fully illustrated and carefully described. The greatest attention was given to the human remains. Fifteen skeletons were found in Woodcuts village, of exceptionally small stature, the males averaging 5 ft. 3 in. in height, and the females 4 ft 11 inches. Eleven skeletons subsequently found in the Romano-British village at Rotherly gave a still lower average, namely of 5 ft. 1 in. for the male, and 4 ft. 10 in. for the female, thus proving the existence of a very short race inhabiting these villages at that period. The latter plates and descriptions of the volume deal with these skulls and bones, and the highly interesting facts and conjectures to be thence deduced. There are also some valuable remarks on the measurements of the skulls and bones of ancient domesticated animals in comparison with modern breeds, together with accounts of the various specimens of wood and grain that the excavations have yielded. The "Relic Tables," showing the precise spot and exact date upon which every single detail was exhumed, are a proof of the marvellous accuracy with which these explorations have been conducted by General Pitt-Rivers. This printed and illustrated account, like the work itself, stands quite alone as a triumph of scientific accuracy, such books as

even the "Roman Antiquities at Lydney Park," published in 1879, are put in the shade. One good result that we venture hopefully to anticipate, is that the excavations and publication of this prince of antiquaries will make other archaeologists more careful and systematic in their work, and equally modest in coming to conclusions. It is our earnest hope that the author's life may be spared to carry out the other works of a like character that he has now in hand, and that he may be induced to "publish," as well as privately print the result of his generous labours.



CODEx S. CEADDAE LATINUS: F. H. A. Scrivener, LL.D. *Clay & Sons, Cambridge University Press.* Demy 8vo, pp. xvi, 22. Price 21s.—The Chapter Library at Lichfield contains, as its most valuable possession, an ancient Latin manuscript known by the name of "St. Chad's Gospels." It contains the Gospels of St. Matthew and St. Mark, and part of St. Luke down to the 9th verse of the 3rd chapter. The earliest mention of this book (not referred to in Dr. Scrivener's introduction) is in a Sacrist's Roll of Lichfield for the year 1345, where, among the inventory of books, occurs—"Item duo libri vetustissimi qui dicuntur libri beati Cedde." These two books, when complete, would in all probability be the Gospels and the Epistles. St. Chad died in 672, and though of late it has generally been considered that the attaching of this volume to the possession of this Episcopal Saint was anti-dating the MS. considerably more than could fairly be warranted, it is interesting and satisfactory to find that Dr. Scrivener considers it "not impossible that St. Chad was the actual scribe of this Codex." "In the style of writing and other particulars, it savours of the Irish school, and we know that it was in Ireland, then the intellectual centre of Christian life, that St. Chad, although a Northumbrian by birth, spent a portion of his early years." There are several marginal inscriptions of great interest, which prove that these Gospels were for a time (probably in the 9th century) at the church of Llandaff, on the altar of St. Teliaw, and there used for taking oaths and recording deeds. But another entry seems to make it clear that the book was at Lichfield again in the 10th century. The various marginal insertions, about some of which there is no small doubt and difficulty, were to have been treated of at length in this collection, by that "prince of scholars," the late Mr. Henry Bradshaw, of the University Library, Cambridge; but his sudden death in February, 1886, unhappily prevented this. Hence the present work has been issued with nothing further than a brief reference to these insertions, and a copy of the reading given in the *Palaeographical Society's Publications*. This Codex is 12 inches high by 9 broad, and is written on 110 leaves of thick well-kept vellum, in one column of 20 lines on a page. The semi-unical characters are pronounced to be of "more than average beauty," and undoubtedly of Irish origin. St. Jerome's revised version of the New Testament, put forth towards the end of the 4th century, was not very favourably received by the Christian world, who for the most part preferred the older Latin version. For several centuries after the time of St. Jerome, nearly all extant manuscripts exhibit a mixed text drawn from both translations, only that, as time went on, the Jerome or Vulgate version gradually more and more displaced the Old Latin. Dr. Scrivener in this work proceeds to collate with infinite pains and exactness the Lichfield Codex with the great Codex Amiatinus, and also with five other Codices of about a like date. He notices no less than 161 important variations in the Chad manuscript from the Vulgate standard, which "when carefully scrutinised amply suffice to show the critical character of this venerable document." The value of the volume is enhanced by three full-sized photographs of three pages of this Codex, which are the liberal contribution of Mr. Tait, the eminent Birmingham Surgeon. During the Commonwealth, when the Cathedral Church of Lichfield suffered so severely, St. Chad's Gospels were carried off and carefully preserved by William Higgins, Archdeacon of Derby, who restored them to capitolary custody when the storm had blown over. They are now in a binding of crimson velvet (not "vellum," as printed in error on page 22 of Dr. Scrivener's work), adorned with precious stones, the gift in 1862 of Rev. J. Hamilton Gray. A weird story has recently reached us, to which we should not have given any credit, save from the credible source from which it proceeded, with respect to the

cause of this gift of the late Mr. Gray ; it is our intention to try and investigate it, and if it should prove to have any satisfactory basis, the tale shall be given to the readers of the *Reliquary*. There is no allusion in these pages to this modern legend. This scholarly and most valuable collection of an hitherto neglected Codex is rightly dedicated to the Dean of Lichfield, as the work was undertaken at his suggestion, and carried out at his expense.



HISTORY OF THE BASSANDYNE BIBLE: By William T. Dobson. *William Blackwood & Sons*. Demy 8vo, pp. x., 232.—The first title of this book is somewhat deceptive, for only fifty pages are concerned with Thomas Bassandynne and the Bible that he printed, and which was the first one printed in Scotland. Nor is the secondary title—"with notices of the early printers of Edinburgh"—much of an improvement ; for it is not until page 69 is reached that any reference is made to the introduction of printing into Edinburgh, and the last chapter, that deals with Scotch printing of the 18th century, can scarcely be called "early." Mr. Dobson has really given us in this volume a number of chatty chapters about the translation of the Bible into English, with some account of the Bassandynne Bible and early Scotch printing. He has not taken, apparently, any special trouble about it, nor does he pretend to have made any reconдите search. The list of the "authorities" he has consulted are given ; they are for the most part essentially common-place, and in some instances notably inaccurate and prejudiced. The brief account given of English MS. translations of the Bible before the art of printing is altogether erroneous, both in what it states and in what it omits. The two chapters on Bassandynne and Arbuthnot, and on the Bassandynne Bible, are well done and supply a want. Mr. Dobson would have done himself more credit if he had been content with a modest essay ; but he has tried to make a book, and has failed. Messrs. Blackwood have done their share well ; the book is most presentable and attractive in appearance.



A DICTIONARY OF THE CHURCH OF ENGLAND: By Rev. Edward L. Cutts, D.D. *Society for Promoting Christian Knowledge*. Crown 8vo, pp. viii, 658. Price 7s. 6d.—This illustrated volume of some 650 pages is a great improvement upon anything of the kind hitherto attempted, on a comparatively small scale, and will serve as a handy book of reference for scholars, as well as "a manual for the use of clergymen and schools." The short articles on the various dioceses of the Church of England are well done, and show considerable pains, but we think room might have been found in each of them for lists of their respective bishops. Dr. Cutts has received some assistance from others, which is acknowledged under their respective initials. Some of the articles on minor points of ecclesiology, such as Chests and Offertory Boxes, are by Mr. J. Romilly Allen ; they are well up to date and reliable, and give references to authorities. Surely Mr. Cripp's last edition of "Old Plate" was out before this volume was through the press ; at all events the articles on chalice and paten, etc., have much suffered from relying on the edition of 1881, since which date the whole question of old church plate has for the first time been clearly elucidated by Messrs. Hope and Fallow. The preface states with some reason, that—"in the desire to limit the book in size and cost, so as to make it widely useful, systematic completeness has been sacrificed, and the subjects most likely to be useful, have been arbitrarily selected." It is rather difficult after this statement to quarrel with the selection of subjects, but surely a few of the articles have no connection with the Church of England, as for instance the one on "Swedenborgians," and we are much surprised at the omission of others. When the next edition is called for, would it not be wise, in a book intended for general circulation in the church, to omit the whole of the long article on "Ritual judgments?" Surely the writer might be asked to say one word on the other side, or at least read the report of the Royal Commission on Ritual. Room for various important omissions might readily be found by omitting several questionable conclusions, and little moral tags and quasi judgments that are

tacked on to some of the articles. We had noted down a short list of mistakes, but as there is for the most part a remarkable accuracy in these pages, it would be scarcely fair in a short notice to give them. One very usual blunder may just be mentioned on page 526, in an article on "Romanists"; when writing of Elizabeth's reign, it is said that—"it was not until the Jesuits sent some of their order here, Parsons, Campian, and others . . . that the Government began to take severe measures against them." Though Dr. Cutts could bring forward several modern historians of repute in support of this statement, it is absolutely untrue. Dr. Cutts won his spurs in literature by his excellent manual on "Sepulchral Slabs and Crosses" nearly forty years ago. He would be conferring a great boon on archæologists if he would give them a new and enlarged edition.



THE MYSTERY OF THE AGES CONTAINED IN THE SECRET DOCTRINE OF ALL RELIGIONS: By Marie, Countess of Caithness, Duchesse de Pomar. *C. L. H. Wallace*. Demy 8vo, pp. xxxii, 541. Price 10s. 6d.—Perhaps the *raison d'être* of this book may be best explained by the quotation of a passage occurring towards the end of the work, and which, like a woman's postscript, contains the pith of the whole. "The religions hitherto instituted have been man-made religions. Man made his creed, and forced it upon woman; and that creed nearly always ignored the most noble sentiments, feelings, and aspirations of woman, and crushed her whole being into the dust . . . Woman . . . will have to be taken into the fullest consideration. Woman is naturally nearer to God than man." This being the case, what follows is not surprising. "By brooding over the chaos of one's mind," there has arisen a feminine desire to obtain a sort of Christian license to deal with magic and its secrets, which are to be obtained by the practice of Yoga—"a laborious tuning to bring man in accord with Divine harmony." When this point is attained, the adept may "walk in the sky—understand the language of brutes—vanish at pleasure—enter into his neighbour's body and take possession of his living skin." The secrets of futurity are, of course, included. In the very next paragraph we are asked "to imagine what the consequences would be, should a vicious being become possessed of that power." A vicious being in accord with Divine harmony!! To guard against such a calamity, we can well understand the assertion that the teachers of every system of philosophy hid Divine secrets under a farrago of Kabbalistic nonsense. It was the wisest thing they could do under the circumstances; but we fear they hid them a little too deep sometimes, for "the Kabbalists and Hermetists have a most peculiar humour, which no one who is not in the same way of thinking can appreciate. They have solemn jokes, serious puns, cool contradictions, and grave misstatements for those who are on a lower plane. Deliberate mystifications stand at times side by side with the most outspoken, honest, and absolute truths." A religion that admits deliberate deception into its armoury is not to be feared; and an earnest neophyte, seeking for truth, would naturally be disgusted with the winks of the initiates. We confess that there is a fine vein of humour in the opinion that much of the evil among us is due to the machinations of demons who are spontaneously evoked by the blood shed in our slaughter-houses. In future, we shall dread our butcher as a magian in disguise. Does this account for the high price of meat? When we read that "the spirit of Hierarchic obscurantism, far from being annihilated by the Christ, availed itself of that symbol, and acquired a new career of life and power," we cannot help recalling the old saw, "the devil can quote scripture for his own ends." Finally, women are to regenerate religion by a society for the propagation of this Hermetic Theosophy, "The able president of which is a young (?) and lovely (?) lady," whose photograph, we presume, adorns the title-page as a sort of personification of Theosophy. It is not a hundred years since the exponents of a new religion enthroned the goddess of reason at Notre Dame. Thus does history repeat itself.



FOURTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY: By J. W. Powell, Director (Smithsonian Institute), *Government Printing Office, Washington*. This is a magnificent volume in small folio; a monument to the patient

industry and high capacity of the group of American scholars who have produced it. It is illustrated with no less than 83 plates, many of them coloured, as well as by 595 cuts. The two great divisions of the present volume are the Pictographs of the North American Indians, by Garrick Mallery, and the Pottery of the ancient Pueblos of the Mississippi Valley, by William H. Holmes. Colonel Mallery ably marshalls his subject, opening with the rock-carvings or petroglyphs of great variety of districts throughout the States, supplemented by some foreign examples. Another section relates to the instruments used in pictography for carving, drawing, painting, and tattooing. The materials upon which pictographs are made are treated of, such as natural objects like bone, wood, skins, gourds, shells, the human person, etc., or artificial objects like lances, arrows, canoes, paddles, or pottery. One very interesting part of the volume, most profusely illustrated, shows how the Indians use pictographs as a record of the lapse of time, as shown by the Dakota and Corbusier "Winter Counts." The Winter Counts of the Dakota Indians was kept year by year on a cotton cloth about a yard square, in black and red figures, on which was marked each successive winter some picture illustrative of the leading incidents of the year. This cloth contained the record from 1800 to 1871. Thus the first appearance of small-pox is chronicled for the year 1802, and the first capture of wild horses by the tribe in 1813. Other parts of the same subject are rich in interest, and full of suggestive matter as to the origin of heraldry and of written characters. Such is the census or roll-call of his followers drawn up by Red Cloud, in which there are different outline denominations for each of his 289 adherents. The concluding essay of the volume, by Mr. Holmes, on the "Origin and Development of Form and Ornament in Ceramic Art," shows much power and originality of conception; it will prove to be of great value to the students of ancient pottery on this side the Atlantic.



LEGENDS AND POPULAR TALES OF THE BASQUE PEOPLE: By Mariana Monterio. Illustrated in photogravure by Harold Copping. *T. Fisher Unwin*. Fscap. 4to, pp. vi, 264. Price 10s. 6d.—Legends, such as these, introduce us to the inner life of an interesting people, and we can discern in them a simple faith in all that is good, reverence for holy places and things, respect for parents, and strong family affection. Limited in their intercourse with an outer world, these people preserve the manners of their fore-fathers, their belief in the ultimate triumph of virtue and the defeat of temporarily successful vice. It is to be regretted that one result of contact with strangers is, that now "the rustic husbandman appears ashamed to recount those tales which at one time he listened to with enthusiasm and with implicit faith." It need not be so, poetic fancies may well enshrine moral truths, without injury to their value; if rocks and trees are invested with spirits, or clouds and light personified, it is always for the protection of the good and the punishment of the wicked. The legend of the Devil's Bridge has its counterpart in all lands, with a history of an impassable river, a soul paid as the price of the bridge, the work done in a night, and the final disappointment of Satan by the interposition of heaven. The tie of clanship is, as usual among primitive people, very strong, and consequently some of the tales hinge upon family feuds, which almost suggest the Corsican Vendetta. The rendering of these tales in English is well done, though now and again we come upon words and phrases which suggest foreign idioms. The four engravings are works of art, and sufficiently exciting in character. The book is nicely set up; children should enjoy it, and many of their elders will not despise a dip into its folk-lore.



THE KABBALAH UNVEILED: By S. L. Macgregor Mathers. *George Redway*. 8vo, pp. viii., 389. Price 10s. 6d.—Every man with a craze claims to have the thinking portion of humanity as his disciples;—generally, it would seem, the smaller the following the greater the claim to monopoly of thought. Some years ago a wise-acre was supposed to have attempted the revival of worship of the ancient Roman deities: now, among other absurdities, it is asserted that—"a powerful wave of occult thought is spreading through society," and to assist this, to explain the Bible,

and to regenerate Christianity, the Kabbalah has been translated into English. It is difficult to believe that anyone can gravely assert the truth of this work of Rabbinitism gone mad, much more so that he should imagine it can influence religion in a stable mind. It is too ponderous for a farce, too absurd for serious study. We doubt whether even American humour, with its too common flippancy towards sacred things, would have laid down a description of the "Evolution of the Deity from a negative into positive existence," or arranged a pedigree for the Most High. The pages of blasphemy in which His anatomy is revealed (!) surpass anything out of Hanwell. We owe Hanwell an apology for the comparison. With one of the axioms laid down we are willing to agree, "Every week, that is, every fourteen thousand years, the soul bathes itself, and reposes in the jubilee dream of forgetfulness." If the author will bathe regularly and begin at once, nobody will mind.



LONDON IN 1887: By Herbert Fry. *W. H. Allen & Co.* Fscap. 8vo, pp. xvi, 263. Price 2s.—We should not in this place notice any mere guide-book, however excellent it merits might be, but this is a work that is a most pleasing contrast to the great majority of cheap hand-books of a topographical description. It is wonderful to find what a mass of well-digested and attractively compiled material bearing upon the old history and various associations of the metropolis is here brought together within a reasonable space, and at a most modest price. The preface successfully claims to set before the people the fascinating story of London, and to describe in brief but accurate terms its ancient associations, its venerable edifices, and its varied memories. The old streets of London are full of interest, and many of its newest suburbs have arisen on ground that was at one time almost classic soil. And yet how many an educated Londoner, as well as country visitor, pass heedlessly along its thoroughfares, destitute of that which should lend a charm to business, or intensify the pleasure of a holiday. No one can be disappointed with this book, whether he buys it for its antiquarian lore, or for the accurate modern information. Though this greatly improved edition, the seventh year of its issue, still bears the name of Mr. Fry, we believe it no secret that, since Mr. Fry's death, it is now edited by the very pen of Mr. S. W. Kershaw, F.S.A.



OBITER DICTA (Second Series): By Augustine Birrell. *Elliot Stock.* Fscap. 8vo., pp. ix., 289. Price 5s.—This is a second series of essays by Mr. Birrell, whose first effort in this direction was so well received by the literary world. The subjects in this volume are Milton, Pope, Johnson, Burke, the Muse of History, Charles Lamb, Emerson, the Office of Literature, Worn-out Types, Cambridge and the Poets, and Book-buying. The style is winning, and the opinions vigorous and original; but it would be an improvement if the essayist kept a little more in the background his own remarkably good opinion of himself. Nobody but a conceited man would say, in an affected mock-humble way, that he has never been in the reading room of the British Museum, though living in Lincoln's Inn. The brief sparkling essay on Cambridge and the Poets is a good example of Mr. Birrell's style and mettle. "Why," he asks, "all the English poets, with a barely decent number of exceptions, have been Cambridge men, has always struck me, as did the abstinence of the Greeks from malt, Mr. Calverley, as 'extremely curious.'" But here many an Oxonian will be ready to join issue with him, both as to the fact itself, and as to the composition of his opening sentence.



HERALDIC CHURCH NOTES FROM CORNWALL: By Arthur J. Jewers, F.S.A. *Mitchell & Hughes*, 1887. Imp. 8vo., pp. viii., 243. Price 21s.—This work, which contains all the heraldic and genealogical particulars of every memorial in the ten churches in the Deanery of East, is of a class which we are always glad to welcome. The plan of the author is to take one by one the monuments, mural or otherwise, in the churches with which he deals, and proceeding to trace the history of the family to whom the deceased belonged from various sources, he illustrates

and supplements such history from the registers of the parish, and from wills and documents which he has from time to time been able to note. This work is very well done, and our author is able to correct many misstatements in printed pedigrees and elsewhere. The churches treated of are Rame, St. John's, Sheviocke, Saltash, East Antony, St. German's, St. Stephen's, Botus Fleming, St. Dominic, and Maker. Restoration in these churches, or elsewhere, has been productive of much mischief. Monuments and stones described by Mr. Jewers, from notes made by him not long since, have now altogether disappeared, and in all probability, except in his pages, no record of them remains. For this reason, independently of any other, the work has a value which renders its acquisition of importance to every Cornishman, or to any one taking an interest in this westernmost county. Cornwall is more fortunate than other counties—she has an extensive topographical and genealogical literature, and *The Heraldic Church Notes from Cornwall* will take no unworthy place on the shelves with the larger volumes of Borlase, Maclean, Vivian, and others. We must not omit to say that the author gives numerous good woodcuts of shields of arms from his own drawings.



WITNESSES FOR CHRIST, AND MEMORIALS OF CHURCH LIFE FROM THE FOURTH TO THE THIRTEENTH CENTURY: By Edward Backhouse and Charles Tylor. *Hamilton, Adams & Co.* 2 vols., medium 8vo, pp. viii, 447, and x., 577.—These volumes are described as a sequel to the "Early Church History" issued by the same authors in 1885. Mr. Backhouse is, however, now dead, so that though the arrangement of the book was his, and though many of the illustrations are from his pencil, Mr. Tylor is alone responsible for the present work. It is an exceptionally difficult work to criticise, particularly in the short space at our disposal; for the writing and research are singularly uneven, and the sentiments of the author strangely intermixed. The illustrations by the late Mr. Backhouse share the same characteristic. Some are attractive, valuable, and unique; other, poor in conception and commonplace in execution. The frontispiece to the first volume, done in chromolithography, of the Black Virgin of Bologna, traditionally ascribed to the brush of St. Luke, is excellent and fascinating. The chromos of the Marble Sarcophagus at Milan, said to be the tomb of Ataulfus, husband of the Empress Galla Placidia, and that of the Empress at Ravenna, together with several of the wood-cuts and facsimiles of MSS., are attractive and valuable. But the coloured frontispiece to the second volume, of the Pine Forest of Ravenna, is poor and unworthy of the book, whilst the fanciful designs of the destruction of Monk-Wearmouth Monastery by the Danes (A. D. 870), and of the last survivor of the Publicani at Oxford (A. D. 1160) standing in the snow, are childish, and hardly up to a cheap illustrated paper level. Here and there the letterpress of Mr. Tylor shows evidence of some original research and labour after accuracy; but then in other chapters we find him quoting writers like the notoriously inaccurate and ingrainly prejudiced D'Aubigny, as if they were infallible authorities. Picturesque and striking language as to the life and times of St. Ambrose or St. Jerome, changes into slipshod English when discoursing of monastic life in the middle ages. Of the fitness of Mr. Tylor to write about these "Memorials of Church Life," in a way that could by any impossibility recommend itself to a true member of the Church, some idea may be formed, when it is found that he condemns in most contemptuous fashion the opinions and practices of every one of the Fathers of the 4th and 5th centuries, Athanasius, Jerome, Chrysostom, Basil, the two Gregories, Clement of Alexandria, Augustine, etc., as false, un-Christlike, dreamy, and superstitious. Has it ever occurred to the author that these holy men, living fourteen centuries nearer the times of Christ and His Apostles, in all probability, knew a little more about His teachings and what the worship of His Church should be than does Mr. Tylor of the present day? At all events they were nearer to the Master in humility. Nor with all the references to Christian art, and its description both by pen and pencil, found throughout Mr. Tylor's pages, can we accept these volumes as anything but misleading and vain on such a subject, when we read that it is the deliberate opinion of the author that "Christian worship is not assisted by art." Corruption and beauty, to his disordered mind, seem almost synonymous terms.

THE HISTORY OF NEWBURY: By Walter Money, F.S.A. *Parker and Co.* Medium 8vo, pp. 23, 595. Price 21s.—Except for a little lack of lucidity in arrangement, and for a few venial sins of omissions, we have nothing but praise to give to these 600 pages of Mr. Money's history of the Berkshire town of Newbury. It is one of the best borough histories that has been written. Beginning with an account of the Roman and English settlements on the river Kennet, and passing on to the Domesday era, Mr. Money then arranges his materials under the different centuries, from the twelfth to the nineteenth. A second part, of some 150 pages, deals exclusively with the ecclesiastical history. Mr. Money is fortunate in his subject, for we doubt if there is another small town in the kingdom round which so many interesting or important incidents centre, century after century. Thus in the 12th century, we have the pathetic tale of the boy-hostage and King Stephen at the siege of Newbury; in the 13th, the keeping of King John's hounds, and the royal tournament there under his son Henry III.; in the 14th, the puzzle of the "Troyte de Newbery;" in the 15th, the establishment of an hostelry by Winchester College the cruelty to the inhabitants by the three Lancastrian lords in 1460, and the insurrection in favour of the Duke of Buckingham in 1483; in the 16th, the "Newberrie Archers," of Flodden Field, and the visits of Henry VIII. and Queen Catharine, of Protector Somerset and Edward VI., and of Queen Elizabeth, who granted the town a charter; in the 17th, the visit of James I., and the repeated visits of Queen Anne of Denmark, the two battles of Newbury 1643-4, the Dutch prisoners interned there in 1653, and the post-restoration visits of Kings Charles, James, and William; in the 18th, Queen Anne's visit, the "Flying Coach" at 4½ miles per hour, bread riots, Kennet and Avon canal, and at the close the Volunteer Association; and in the 19th, the Royal Jubilee of 1809, with various interesting incidents down to the current Jubilee of 1887. The value of the book is much increased by a plan of Newbury in 1768, by a map of the Roman roads in the neighbourhood, and by a plan illustrating the position of the Domesday manor, all printed in colours.



STAFFORDSHIRE HISTORICAL COLLECTIONS, Vol. VII. Edited by Major-General the Hon. George Wrottesley, *The William Salt Archaeological Society.* Royal 8vo, pp. lviii, 444. The seventh volume of the Salt Society's proceedings continues to maintain the high degree of merit that has characterised its transactions from the first. Major-General Wrottesley continues his original and translated extracts from the Plea Rolls of the Public Record Office, covering the ground from 1294 to 1307. He also gives to the Society the Exchequer Subsidy Roll of 1327, with an introduction and notes. The amount of able, continuous, and laborious work bestowed upon the somewhat thankless and unshowy task of thus bringing together, year after year, original material for the elucidation of the history of the county of Stafford, as undertaken by Major-General Wrottesley, is most unprecedented and generous. There are but few who can really grasp all the toil and close attention which his work represents, but those who do understand it are full of grateful appreciation. The second part of this volume consists of a history of the family of Swynnerton of Swynnerton, by the Hon. and Rev. Canon Bridgeman.



REPORTS OF ARCHÆOLOGICAL SOCIETIES. Since our last issue, we have received two valuable volumes from northern societies, one from that old-established association, second only to the Society of Antiquaries itself in the value and extent of its work, the Society of Antiquaries of Newcastle-upon-Tyne—the other from that younger but almost equally vigorous body, so ably directed by Chancellor Ferguson, the Cumberland and Westmoreland Antiquarian and Archæological Society. The second part of vol. XII. (new Series) *Archæologia Aeliana* contains a great variety of papers, most of them well illustrated. One of the best of these is by Chancellor Ferguson (it also appears in the Cumberland volume) describing recent excavations on the Roman Wall, chiefly at Poltross Burn, where the military road and wall cross the ravine close to the Gilsland Station. Another valuable paper is by Rev. G. R. Hall, F.S.A., on recent explorations of British

barrows near Birtley, North Tynedale. The first part of vol. IX. of the transactions of the Cumberland and Westmoreland Society, well sustains the previous reputation of this association. The Rev. H. Whitehead continues his description of the Church Bells of Cumberland, but we wish that there were more illustrations. Chancellor Ferguson contributes a valuable account of Kendal Castle, with plan and sections. Is there not just a little over balance of Parish Registers and Churchwarden Accounts in this volume?



ON THE SEALS OF THE BISHOPS OF SALISBURY. By John Wordsworth, D.D., Bishop of Salisbury. *Bennett Brothers, Salisbury*, pp. 16.—There are two reasons why this small pamphlet, which is the reprint of a paper read at the recent meeting of the Royal Archaeological Institute, at Salisbury, should obtain extended notice, and thus, we trust, specially commend it to our readers. In the first instance it is unique, and in the second instance it is exceedingly well done. It is really very remarkable that hitherto there has not been a single monograph, nor even the briefest paper, so far as we can ascertain, on the episcopal seals of any English See. The late Mr. Laing's work on Scottish Seals give a catalogue of as many as 223 seals of Scotch Bishops, and Mr. W. H. St. John Hope has this year contributed to the Society of Antiquaries two valuable papers on English Episcopal Seals (*Proceedings of Society of Antiquaries*, vol. xi., No. 3), based on the collection of the late Mr. Albert Way. Some engravings of episcopal and other seals are also scattered throughout the Journals of Archaeological Societies, or in the older county histories, such as Shaw's *Staffordshire*, or Nash's *Worcestershire*. Episcopal seals represent the best art of each period, and they are also of far greater and more diversified interest than might at first appear to be the case. Bishop Wordsworth says:—"To the theologian the subject is of some interest, especially in regard to the counter seals, as showing the types of devotion which prevailed in the centuries immediately preceding the Reformation, and the changes of feeling which succeeded it. To the ritualist (using the term in its proper sense) they offer certain useful indications of ecclesiastical dress, ornament, and custom. To the local historian they should be naturally of very high value, especially as the arms figured do not always agree with those given in books which deal with the subject, and in this field raise many interesting and difficult questions. To the epigraphist the continuous series and development of the lettering ought to be very helpful in determining the epoch of other undated inscriptions."

With regard to the diocese of Sarum, Bishop Wordsworth has collected seals of 21 out of the 34 pre-Reformation Bishops, and 27 out of the 34 subsequent holders of the See. On each of these, interesting and valuable comments are offered. To complete the series, the following are still needed, and if any of our readers can give information respecting them, we are sure it will be gratefully received by the Bishop.

Herman.....	1075	Nicholas Bubwith	1407	Edward Guest	1571
Osmund	1078	John Chandler.....	1417	Henry Cotton...	1598
Roger	1107	Thomas Langton...	1485	Martin Fotherby	1618
Jocelyn	1142	John Blythe	1493	Robert Townson	1620
Giles de Bridport...	1256	Henry Dean.....	1500	John Earle.....	1663
Walter de Scammel	1284	Edmund Audley ..	1502	Alexander Hyde	1665
Henry Braundeston	1287	Nicholas Shaxton	1535		

We hope that this paper will be but the precursor of a more elaborate and illustrated treatise on the same subject by the same learned author.



BOOKS RECEIVED.—Among the books received this quarter are Cassell's *Art Magazine*, as attractive as ever; the *Western Antiquary*; the *East Anglian*; and from Vizetelly and Co. another volume of that excellent "Mermaid Series" of old English dramatists *Congreve's Plays*, edited by A. C. Ewald. Price 2s. 6d. *Gray's Manual for the Topographical Collector and Genealogist* (Leicester Square) is the first of a new series of book catalogues arranged under counties, with biographical, bibliographical, and topographical notes. Mr. Gray is one of the best and most reliable dealers in topographical works; his new series of catalogues promises to be both attractive and useful.

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A SKETCH
OF
THE LIFE AND DEATH
OF
LLEWELLYNN JEWITT,
F.S.A., ETC.

BY WILLIAM HENRY GOSS, F.G.S., ETC.

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A Sketch of the Life and Death of Llewellynn Jewitt, F.S.A., etc.

LLEWELLYNN JEWITT, the projector of *The Reliquary*, and its editor and principal contributor during the twenty-six years of its existence, was born at Kimberworth, near Rotherham, on the 24th November, 1816. He was the youngest and seventeenth child of Arthur Jewitt and his wife Martha, who was the daughter of Thomas Sheldon. Arthur Jewitt was a well-known and successful topographical writer in the early part of this century, and a memoir of him appeared in the *Gentleman's Magazine* of 1852. He was author of a "History of Lincoln," "History of Buxton," "Lincolnshire Cabinet," Handbooks of Geometry and Perspective, and many other works. In 1817 he started *The Northern Star*, a Yorkshire topographical magazine, which he continued for several years. He was a remarkably energetic and active man, with stern firmness of will. He himself was the sole tutor of his son Llewellynn. He was a man of strong constitution, and a despiser of all doctors' stuffs. Whenever he felt himself getting out of sorts his custom, even in his old age, was to put aside his work, have his saddle bag filled with a few necessities of travel, mount his horse and ride away, anywhere, until he was weary; then rest at an inn, and so on for days, and sometimes for weeks, until his health was restored, when he would return home. His panacea until the last was riding-exercise, and change of air and scene. The spurs which he used on his journeys are now in my collection of curiosities. He was the son of Arthur and Mary Jewitt, of Sheffield, where he was born. His birthday was March 7th; so was his wedding-day; and so was his death-day. He died at Headington, near Oxford, and was buried in the churchyard there at a great age.

Llewellynn Jewitt's eldest brother was the Rev. Arthur G. Jewitt, and he also was a literary man, and wrote "Wanderings of Memory," and "Self-Knowledge," and several of his sermons were published. His next eldest brother was Orlando Jewitt, the eminent architectural engraver, to whom the famous archæologist, Charles Roach Smith, F.S.A., refers in his "Retrospections, Social and Archæological." * Writing of Llewellynn Jewitt (before the death of the latter) he says:—"He was one of the earliest members of our Archæological Association, to which he communicated an attractive and valuable paper on the discovery of a Roman Villa, at Headington, near Oxford (where he then resided), profusely illustrated by woodcuts of

* London: George Bell and Sons, York Street, Covent Garden, 1886.

his own engraving. In this elegant and indispensable art he vied with his brother, Orlando Jewitt, the eminent wood-engraver of Mr. J. H. Parker, and of the Archæological Institute; him, indeed, he greatly assisted with his pencil. Like Fairholt, he was employed by Stephen Sly in illustrating most of Charles Knight's popular works. He executed almost the whole of the drawings for "London Interiors," and at an immense amount of tedious labour, an architectural picture of London from Hyde Park Corner to Aldgate Pump. Illustrations and letterpress he contributed to the popular works of his friend John Timbs, 'The Mirror' included, in which I and Fairholt made our first appearance in the literary world." The Jewitts were a talented family, and Llewellynn, the seventeenth child, was the greatest genius of them all.

In 1818 the family removed from Yorkshire, where their ancestors had been settled for many generations, and lived at Duffield, in Derbyshire. The first glimpse we get of Llewellynn Jewitt here is a reflected one. In 1835, Frederick William Fairholt, who afterwards became so famous as an artist and author, first visited Derbyshire. He brought with him a warm introduction from the Rev. Arthur G. Jewitt to the latter's father, at Duffield. Fairholt wrote an interesting diary of that journey, which his executor, Charles Roach Smith, afterwards handed to Llewellynn Jewitt, who published it in volume xxi. of *The Reliquary*, entitled, "Diary of the first visit to Derbyshire, by the late F. W. Fairholt, F.S.A." It commences at the date 1835, May 27—which should be July 27—and after 18 pages of very small print we come to the date 9th August, Tuesday, on which day Fairholt had visited the Derby China Works, and thence started to visit Mr. Jewitt, at Duffield, whose son Llewellynn was then about 19 years old, and was at home and saw Fairholt, who was then 21. And that day the two young men formed that friendship which endured to the last day of Fairholt's life. And these are Fairholt's words in his diary:—"Having made a lengthy stay at the china manufactory, and seen the whole process of forming articles simple or elaborate, we left the establishment greatly pleased by the ingenuity and talent evinced in this branch of art, and having taken a short rest, set off for Matlock, but stopped on the road at Duffield to visit Mr. Jewitt [Llewellynn's father]. He made us stop to dinner, and kept us so late that it was nearly six o'clock before we resumed our route. The road, which had not been inaptly described to us as being 'level as a bowling-green,' was very beautiful all the way from Derby." After describing the benighted journey as far as Cromford, Fairholt continues:—"We entered the first inn opposite our road, and having bespoke a bed, made a good supper of bread, cheese, and ale, and began to think of going off to bed, when a damsel entered, and told us that her sister had made a mistake when she told us we could sleep there, as all the beds were engaged before. She expressed her sorrow, and directed us to some other houses in the village, promising at any rate to shelter us for the night if we could not get a bed elsewhere. In no very good humour we left the house, and inquired at two or three places for the necessary accommodation,

but without success, till at last we were lucky enough to knock up the people of a closed public-house, who, I believed, turned out some of their own family to accommodate us ; but whether it was owing to drinking so much wine, or walking too far, or all combined together, I know not ; this only I know, that I felt so hot and so fidgety that I could not sleep, and never passed a more unpleasant night." Thus the subsequently great Fairholt describes his introduction to the Jewitts on the 9th August, 1835, which materially influenced the future career of the then young Llewellynn. And here we get a hint of the old Jewitt hospitality which was so notably perpetuated by the subject of this memoir. For the Fairholt supper was "bread, cheese, and ale," and it was at the prolonged entertainment at Duffield where "he made us stop to dinner, and kept us so late," that they had been "drinking so much wine." It was natural that a lasting friendship should result from this convivial meeting of two young fellows whose tastes and talents as artists, antiquaries, authors, and men of rare wit, were so nearly identical ; and after the death of his friend, on the 3rd April, 1866, Llewellynn Jewitt wrote his "Memory," in volume vii. of *The Reliquary*, in which he speaks of him as "one of my earliest and most cherished antiquarian friends, one whom I have known from my youth, and for whom for through more than 30 years of uninterrupted friendship I have had the warmest affection."

This journey of Llewellynn Jewitt's early friend was his very first start out of his native London. In his own words he had reached twenty-one without "ever seeing how cabbages were made." And, strange to say, although this first journey pleased him by its novelty, he ever after grew more attached to London, and more and more disgusted with everything rural. As to never having seen how cabbages were made, that must have been because he had never cared to look, for, in his youth he used often to make excursions into the suburbs of London to sketch from nature, and passed many a growing cabbage-garden without heeding it. There was another occasion on which he complained of a bad night in the country, instanced by my venerable friend Samuel Carter Hall, F.S.A., in his "Recollections of a Long Life," * thus : "I remember his town-bred instincts manifesting themselves in an amusing fashion when he was my guest at Addlestone. The house was full and I was obliged to allot him a bedroom in the gardener's lodge. In the morning when he came in to breakfast, I asked him how he had slept. 'Very badly,' he answered, 'I was kept awake all night by the nightingales.' 'Well,' I said, 'if you were destined to be sleepless, it was at least something to be made so by the sweet bird, most musical, most melancholy.' 'In plain truth' he replied, 'if you are to be kept awake, I don't see much difference between nightingales and cats!'"

Fairholt designed for himself a seal, with a pen and pencil placed saltire-wise and a letter F upon them in the centre, surrounded by the legend "The meanes to lyve, these dothe me gyve." The same

* London : Richard Bentley & Son. 1883.

device, without the legend, appears on the mural brass enamelled tablet erected in the church of Stratford-on-Avon to the memory of Fairholt by his friend Charles Roach Smith. After the death of Fairholt, Charles Roach Smith handed this seal to Llewellynn Jewitt, the legend being as applicable to one author-artist as to the other, and Llewellynn Jewitt used it ever after more often than his own armorial seal. Of his armorials I will speak after leading to that subject by reference to a famous ancestor of the family.

I mean Master Robert Juet, the favourite companion of the great Commodore Henry Hudson, and co-discoverer of Manahata, now called New York. The family being very ancient, or, rather, the name being very ancient, the spelling has become varied in the different branches, and it is also spelt Jouet, Jewett, Jowett and Jowitt. Washington Irving, author of "Knickerbocker's History of New York," speaking of the great Commodore's friend and companion, says: "By some his name has been spelled *Chewit* and ascribed to the circumstance of his being the first man that ever chewed tobacco; but this I believe to be a mere flippancy; more especially as certain of his progeny are living at this day, who write their names Juet. He was an old comrade and early schoolmate of the great Hudson, with whom he had often played truant and sailed chip boats in a neighbouring pond, when they were little boys; from whence it is said the Commodore first derived his bias towards a sea-faring life. Certain it is that the old people about Limehouse declared Robert Juet to be an unlucky urchin, prone to mischief, that would one day or other come to the gallows. He grew up as boys of that kind often grow up, a rambling heedless varlet, tossed about in all quarters of the world—meeting with more perils and wonders than did Sinbad the Sailor, without growing a whit more wise, prudent, or ill-natured. Under every misfortune he comforted himself with a quid of tobacco, and the truly philosophic maxim, that 'it will be all the same thing a hundred years hence.' He was skilled in the art of carving anchors and true lover's knots on the bulk-heads and quarter-railings, and was considered a great wit on board ship in consequence of his playing pranks on everybody around, and now and then even making a wry face at old Hendrick when his back was turned. To this universal genius are we indebted for many particulars concerning this voyage, of which he wrote a history at the request of the Commodore, who had an unconquerable aversion to writing himself, from having received so many floggings about it when at school. To supply the deficiencies of Master Juet's journal, which is written with true log-book brevity, I have availed myself of divers family traditions, handed down from my great-great-grandfather, who accompanied the expedition in the capacity of cabin-boy."

Now it seems hardly satisfactory to regard this frivolous Master Robert Juet as the ancestor of the learned and stately Llewellynn Jewitt. But it matters little. It is generally considered that the greatest and noblest specimens of mankind had a jackanapes ancestry. Besides, it is better to be greater than an ancestor than to degenerate from him. And after all there is something remarkably co-incidental

in the tastes and some of the qualities of the Juet of Washington Irving, and the subject of this memoir. Master Robert Juet was skilled in the art of wood engraving. So was Llewellynn Jewitt. Master Robert engraved anchors and true lover's knots. There never was a man to whom these symbols more truly belonged than to Llewellynn Jewitt. He was ever a most hopeful man, whose faith in a beneficent ruling Providence was too deeply anchored ever to be disturbed by the direst adversity, for he was a man of great sorrow as well as of hope and of joy. And he was a most true and faithful lover from the first to the last. Then Master Robert Juet is described as a great wit. Llewellynn Jewitt was a very great wit, the most ever-ready wit that I have ever met with. Wit was as much half his nature as it was half his name. Then Robert Juet was a writer and historian in an age when the art was limited to a few. Llewellynn Jewitt was a great writer and historian. But in one thing there was very great dissimilarity. Master Robert Juet could under every misfortune "comfort himself with a quid of tobacco." The commodore, Henry Hudson, had probably imparted to him this habit, he himself having learnt the use of tobacco direct from Sir Walter Raleigh. My dear friend detested tobacco. On one occasion I tried to get him to praise the flavour of a fine Havana. "Whatever it may be," he replied, "it is tobacco: and I detest tobacco in any and every form. It is strange" he continued "that my very name has been attributed to the circumstance that an ancestor used to *chew it!*" And he looked disgusted, very.

It has occurred to me that when the Jewitt arms were granted it is possible that the three-masted galley had reference to the good ship The Half-Moon in which Juet sailed with Hudson and in which they discovered New York. Had it been the ordinary one-masted galley it would have been less probable. Then his crest, the Demi-Pegasus is certainly maritime. The origin of Pegasus is attributed to Neptune as well as to the blood of Medusa; and the emblem of a ship in Egypt and Phœnicia was a winged horse which was called by the Egyptians Pegasus. The ancient inhabitants of Cadiz, a Phœnician colony, also called their ships winged horses. The word *sus* signified equally a ship and a horse, and Pegasus meant equally a bridled horse and a ruddered ship. The story of Perseus and Andromeda was the fabulization of the voyage of Perseus by sea to Ethiopia, whence he brought his wife Andromeda. The earliest historian would say that he went on a winged-horse, meaning on board a ship. The fabulist made him to ride through the air. The old English kings-at-arms knew all about this. But Llewellynn Jewitt seems never to have given it any thought, and in an article on "Derby Signs" in vol. IX of *The Reliquary* in speaking of "The Flying Horse" he entirely overlooks its maritime signification. He says: "The Pegasus is one of the supporters of the arms of Lord Berwick; and a Demi-Pegasus, reguardant, wings addorsed, holding between its feet a flag of St. George, is my own family crest."

Llewellynn Jewitt's arms are:—*Azure*; a three-masted galley, sails furled *or*; flags *argent*, each charged with a cross of St. George *gules*.

Crest, a Demi Pegasus regardant, wings adorsed *argent*, holding a flag of the same charged with a cross of St. George *gules*. Motto, *Non Sibi*. Llewellynn Jewitt impaled his arms with those of the family of his wife, whose name was Elizabeth Sage, and they are:—*Gules*; on a chevron, *argent*, three old men's heads proper [sages], affrontée, habited in close caps, *sable*. Crest, a sage's head as in the arms. Motto, *Soyez sage et simple*. Some of the Jowett and Jowitt branches of the family bear arms and crest precisely the same as Llewellynn Jewitt's, excepting that the flags are all *gules*, instead of *argent* and St. George's cross *gules*. These all seem to bear allusion to Juet the Sailor. Yet those of the family who retain that simple spelling do not bear those arms, but the following:—*Argent*; on a cross *gules*, five fleurs-de-lis of the field.

Llewellynn Jewitt was so devoted to his beloved wife—the wife so well worthy of his never-abated love—and ever regarded her with such deference, that he associated herself and her name with himself and his name in everything. Even his armorial book-plate not only bore her family arms impaled with his, and their crest, but was encompassed with the words:—**E LIBRIS BIBLÆ LLEWELLYNN JEWITT F.S.A. ET ELIZABETHÆ Vxor EIVS.** He married this most excellent lady on Christmas Day, 1838. That day was chosen for the happy event to save working time. For Llewellynn Jewitt, now about twenty-two, had a few weeks previously gone up to London to join his friend Fairholt in the work of illustrating the leading popular literature of that day for Charles Knight and Stephen Sly; his ability both as draughtsman and wood-engraver being, under the training of his father and his brother Orlando, of a high order. So he hastened from London to Derby during the Christmas holiday to wed and take back his young bride to their new London home with as little loss of time as possible. During many an anniversary which I have spent with them at Winster Hall and at the Hollies, this happy and bustling period has been dwelt upon. And thus Llewellynn Jewitt refers to it in his "Memory" of Fairholt: "In 1838, on my leaving Derbyshire and removing to London, we became constant companions, and after my marriage he for a long period spent his available time, especially on Sundays, with us. At this time he was principally engaged in illustrating Charles Knight's admirable series of works, on which works I too was for years principally occupied. These were the 'Penny Magazine,' the 'Pictorial History of England,' the 'Pictorial Bible,' the 'Illustrated Shakespeare,' the 'Penny Cyclopædia,' 'London,' 'Palestine,' 'Old England,' etc., etc., etc." This Christmas Day wedding proved one of the happiest of unions that is possible between man and woman. They continued true and constant lovers from their early youth to old age and until death. They have each assured me, and I am sure it is true, that they had never once quarrelled. And this was not the result of the absolute rule of one, and consequent absolute submission of the other. They treated each other and each other's opinions, uniformly, with such loving

deference, that they never differed to the extent of once arousing anger.

And this unabating love was the more admirable seeing that it never obtained renewal of zest from occasional separation. His occupation during the greater part of his life was at home, and he would remain in the house working in his study for weeks together. Nor did he shut himself up very closely in his study. He would be in and out, moving about the house all the day. How some wives would have tired of the society of some husbands thus either always at home, or, if abroad, still in company. I remember once asking him to join me in some outing, and his reply was: "My darling is not strong enough for the journey: we have never been separated, and never shall be now until parted by death." Of course it happened sometimes that important business called him from home for a day, when she could not accompany him, but such separations were very brief and seldom.

During their several years residence in London the amount of artistic work which passed from his hands was very great. He was always a hard and rapid worker. Besides the works already enumerated, on which he was engaged in conjunction with Fairholt, he contributed very largely to the *Pictorial Times*, *Illustrated London News*, *Literary World*, *Mirror*, and *Saturday Magazine*. And besides furnishing sketches for the illustration of these works, he contributed largely with his pen to some of them. As Charles Roach Smith says, in the second volume of his "Retrospections"—"No one but himself can do justice to his labours. To quote from one of his letters to me, he says, 'Mine has been (happily) a life of work; and the words *holiday* and *rest* have ever been discarded from *my* dictionary as obsolete!'" No one outside the circle of his own family could so well bear witness to the truth of this as myself, who was so frequently his guest. In his later years he himself could not have catalogued his past life's literary and artistic labours. And so much of his time was occupied in making gratuitous researches, and imparting gratuitous knowledge, that it will be safe to say more than half the labour of his life brought him no other compensation than—that which to him, however, was ample—the satisfaction of doing good to his fellows. Though stately in person he was not physically strong, yet he was capable of a wonderful amount of literary and artistic labour. Summer and winter, he was the first of his household to be astir, entering his library at from four to six o'clock in the morning, and he was always the last to retire at night. Although he never indulged in annual holidays, and never had any season of rest, he used to scheme grand outings for his guests by road and by rail. To his guests they were delightful holidays, but he always made them seasons of work for himself, and became completely tired out in ministering to his friends and searching out and elucidating the antiquities or beauties of the places visited, and in making notes for future articles. But, although it was hard and tiring, it was to him very happy work. Charles Roach Smith also says: "From the 'Ballads and Songs of Derbyshire,' 'The Dragon of Wantley,' and

a poetical tribute to Miss Nightingale, it is evident that Mr. Jewitt has imagination, a quality denied by nature to so many, and never to be acquired." In this brief notice there is no space for the introduction of his unpublished poems, but in the ample biographical volume, which I hope to complete later on, I shall introduce some of his metrical pieces, which exhibit high poetic power. Neither will the space allotted to this memoir permit me to introduce quotations from his voluminous letters to me, extending over the course of many years, in which are exhibited his goodness of heart, brilliancy of wit, and vigour of intellect. His children assure me that his correspondence with me far exceeded in extent that with any other of his numerous friends. It was this constant literary and frequent personal intercourse which enabled me to know him so well. His heart and motives of action were as open to me as bare clock-work under a glass shade, and ever to know him more was to find him more noble and lovable, and whenever there was anything to be read between the lines of his epistles it was always to his honour. He loved the Church, but, like Ruskin, he preferred the practice of the Christianity of Christ to its forms, although the latter he strictly observed. He was a most unostentatious Christian, with an intense hatred of every form of cant. He had a great contempt for sacerdotal innovations into the Protestant forms of worship, but was most kindly tolerant and respectful towards the true children of both the Roman and Greek branches of the Christian Church, numbering members of both among his dear friends.

It was soon after his marriage that he published his first book, his "Handbook of British Coins," which has since passed through several editions. And during his residence in London he made nearly the whole of the sketches, and a great many of the highly finished drawings for the steel plates of "London Interiors," one of the finest works issued at that time, and for which he had special means of access to the palaces, Government offices, and other "interiors." Another of his labours at this time was the main preparation of the "Journey Book," illustrated tours by the South Eastern Railway. The architectural picture of London, which he drew about this time, and to which I have already alluded, was nearly forty feet in length, and represented every house, shop, and public building from Hyde Park Corner on the West, to Aldgate Pump on the East, all drawn accurately to scale, and the vista of each street leading from the main thoroughfare given in perspective. Like Fairholt, he issued so vast an amount of unsigned work that his labours can never be estimated.

From London Llewellynn Jewitt removed to Headington Hill, near Oxford, in search of improved health for himself and his wife. His brother Orlando had preceded him to this place, and here they both worked at the illustration of Parker's "Glossary of Architecture," "Domestic Architecture," and many other works. In a few years they ventured back to London, and for awhile Llewellynn Jewitt had the management of the illustrations of *Punch*. It was when Douglas Jerrold was giving his "Story of a Feather," Albert Smith his sketches and "Physiologies" (he was then practising as a dentist in

Percy Street), Thackeray his earliest contributions, Kenny Meadows his cartoons of the "First Tooth," and other famous writers of the late past, including Mark Lemon, the Mayhews, and John Leech, were at their zenith. Health failing again, Llewellynn Jewitt had to abandon these London occupations, and, after a few more years spent in Oxfordshire, he accepted the post of chief librarian of the Plymouth Public Library, removed to that town, and at once identified himself energetically with the various literary and scientific associations of the West of England. It was owing to his good offices that the donation was made to the library of the splendid collection of ancient and modern MSS. by J. O. Halliwell, F.S.A. (now J. O. Halliwell Phillips, F.R.S., etc.) A description of these rarities was privately printed in 1853 by Mr. Halliwell. It forms a thick quarto volume, of which only eighty copies were printed. Llewellynn Jewitt also arranged with the late William Cotton, F.S.A., for the removal to the library of his magnificent gift of "The Cottonian Collection," consisting of rare books and all sorts of valuable works of art, of which he prepared and published a descriptive catalogue. In fact, during his management the building became too small for these magnificent additions, and had to be enlarged, when he arranged the entire collection to the admiration of the people of Plymouth and its visitors. And his work for their good did not end here. During his energetic, unpaid secretaryship of the Mechanics' Institution, the structure was entirely rebuilt and remodelled, in which work he was a valuable adviser, and the present noble and excellently arranged edifice was the result. He also held the same unpaid post at the Athenæum, or Plymouth Institution, and was unpaid curator of the Museum also. And he gave an impetus to the study of archæology and art in the district by reading many valuable papers at these several institutions. Let Plymouth ever remember its friend, Llewellynn Jewitt, with respect and gratitude. In the introduction to his "History of Plymouth," which was finished up at Winster Hall in 1872, he refers to his Plymouth days thus :—"To those kind friends who have aided me with information—and I am proud to feel and to know, that in the town I lived in for years and love so well, and with whose literary and scientific institutions I was so intimately connected, I have many friends—I beg to tender my warmest thanks."

From this scene of labour he removed, in 1853, with his family to Derby, that his wife, who had poor health, might have the benefit of her native air. Plymouth's loss was Derby's gain :—although his labours at Plymouth produced fruit which he did not take away with him, and which will last for ages yet to come. At Derby he became the unpaid secretary and the unpaid curator of the Town and County Museum, and the organizer, on behalf of that and other institutions, of numerous profitable soirées and conversaziones, and other pleasant scientific gatherings for their benefit. He also largely assisted in the amalgamation of Dr. Darwen's old Derby Philosophical Society with the Town and County Museum, for which Mr. M. T. Bass, M.P., with princely liberality, erected the present noble building. Llewellynn Jewitt also took a prominent part in the establishment and conduct

of the Working Men's Institute, and was for some years the unpaid secretary of the Mechanics' Institution. In 1853 he projected and started the *Derby Telegraph* as a monthly penny paper, which, on the abolition of the newspaper stamp duty, he issued as a penny weekly. This was the first cheap newspaper issued in the county, and he continued its editor until 1868, when he passed it to other hands, his residence being then changed to Winstler Hall, in the High Peak. While living in Derby his energies were not confined to literature, art, and science. He was an enthusiastic promoter, and one of the earliest officers of, the Rifle Volunteers of Derby; and there was no more soldierly figure in the corps than his, then and since.

In 1860 he projected and started *The Reliquary*. Charles Roach Smith in his "Retrospections" says of this event, "I told him that I thought the title an unhappy one; and that it would prejudicially impede its success. I was wrong; persevering energy and ability counteracted the name, which I still think unfortunately chosen. To *The Reliquary* I gave Mr. Fairholt's journal of his visit to Derbyshire, Mr. Jewitt readily accepting it for its characteristic spirit of the author, as well as for old friendship with him." This quotation reminds me of an interesting incident connected with the start of *The Reliquary*. For many years I have received regularly from Llewellynn Jewitt the numbers of that journal as soon as published. When on a visit to The Hollies early in 1885, he asked me to let him know which of the early volumes I was short of, and he would endeavour to make my set complete. In March, 1885, I received from him as a rich gift the completion of the set, to obtain which he had to write to several "hunters up," as he called them, in different parts of the country, and even to friends who he thought might not value them. Facing p. 128 of the first volume, I found stuck—and it is still there—an autograph letter which runs thus: "Derby, Oct. 27, 1860. My dear Smith—I have never heard how you like No. 2 of *The Reliquary*, which I sent you three weeks ago. I hope you got it, and like it. I am looking out now so as to arrange contents of No. 3. Thomas Wright has promised me a few pages on Wroxeter for it. I hope he won't forget. My friends all tell me that No. 2 is better than No. 1.!!!—this is pleasant. I want something of yours in it sadly. Ever yours truly, LL. Jewitt." That "Smith" was the famous author of "Collectanea Antiqua," who is now writing his third volume of "Retrospections," from the second of which I have just quoted his remarks on the start of *The Reliquary*. He had stuck that small note in "No. 2" at the time of its receipt and there it remains to this day. It is curious that it should pass back through the editor's hands to me twenty-five years after he had penned it in such good spirits. And it is curious to note that while the editor of the new archæological journal was so hopeful of its future, and found his friends' praise of No. 2 so pleasant to him, the recipient of the little note confesses to us now that he did not then believe in its success, and he says, "I was wrong." Yes, for from that "No. 2" it has run its successful course to No. 106, over a period of twenty-six years,

and ends—as Llewellynn Jewitt's journal—only with the ending of the mortal career of its intellectually powerful and most persevering originator. In mentioning the circumstance of that little note to Charles Roach Smith, he replied, "Jewitt asked me for the early volumes of *The Reliquary* to complete a set. It spoiled mine; but I willingly sent them." Spoken just like this generous man.

And all the time that he was editing *The Reliquary* and so largely contributing to it, he was also writing regularly for the *Art Journal*, and continued to do so for nearly a quarter of a century; in fact until its venerable editor, Samuel Carter Hall, F.S.A., his and my own dear friend—a lofty figure in the history of British art—passed it into other hands. The other works which, during the same period, emanated from his pen were:

"The Ceramic Art of Great Britain, from Pre-historic Times down to the Present Day, being a History of the Ancient and Modern Pottery and Porcelain Works of the Kingdom, and of their Productions of every Class," in two imperial octavo volumes, illustrated with two thousand engravings. Of this work *The Times* said: "'The Ceramic Art of Great Britain' by Mr. Llewellynn Jewitt, F.S.A., is one of those works which are made possible only by a combination of learning and ability with abundant leisure, and above all the zeal which sympathy alone can give. . . . This is the only work devoted to the whole range of British ceramics, and that exclusively. Almost absolute knowledge, and a good sound judgment, have certainly been rewarded in the result of these two volumes." Llewellynn Jewitt planned this work while living in Derby, and had it in hand to my knowledge thirteen years, perhaps longer, completing it up at Winster Hall in 1877.

A second edition appeared in 1883. His other works are: "Grave-mounds and their Contents; A Manual of Archæology, as exemplified in the Burials of the Celtic, the Romano-British, and the Anglo-Saxon Periods." "Half-hours among some English Antiquities." "Half-hours among some Relics of By-gone Times." "The Life and Works of Jacob Thompson," the eminent painter. This is a splendid large quarto volume, profusely illustrated with steel plates and wood engravings. "The Stately Homes of England," a beautiful work in two volumes, illustrated with very fine engravings. Samuel Carter Hall assisted in the production of these volumes. "The Mountain, River, Lake, and Landscape Scenery of Great Britain," in three large folio volumes with coloured plates. "The Domesday Book of Derbyshire," with photo-zinco-graphic fac-similes of the original MS., extended Latin text, and literal translation, with notes, glossary, notes on families, etc. "The Wedgwoods, being a Life of Josiah Wedgwood, with notices of his Works and their Productions; Memoirs of the Wedgwood and other Families; and a History of the Early Potteries of Staffordshire." This volume is profusely illustrated. "The Life of William Hutton, and History of the Hutton Family." "The History of Plymouth, from the Earliest Period to the Present," in quarto and in octavo, dedicated by special permission to the Prince of Wales. This important work is also

illustrated. "The Ballads and Songs of Derbyshire." "Chatsworth," illustrated. "Haddon Hall," illustrated. "The Cross in Nature and in Art," illustrated with more than a thousand engravings. "The Church Bells of Derbyshire, described and illustrated." "Manuals of Missal and Illuminated Painting," and of "Wood Carving." "Rifles and Volunteer Rifle Corps: their Constitution, Arms, Drill, Laws, and Uniform, with descriptions of Rifles, Revolvers, etc." "Roman Remains at Headington, near Oxford." "A Hand-book of English Coins." Several editions. "A Stroll to Lea Hurst." Several editions. "The Matlock Companion." Numerous editions. "The Traders' Tokens of Derbyshire, described and illustrated." "Anastatic Drawing Society's Annual Volumes." "Black's Guides to Derbyshire," and numerous other Guides. "Antennæ," a volume of his poems. "The Snow Path, and what it led to." "Catalogue of the Cottonian Library, Plymouth." "Florence Nightingale," a tribute in verse. "The Dragon of Wantley." "The Traders' Tokens of Sheffield."

This is a list of some of his literary labours, and it is very far from complete. He had also in hand a work too gigantic in its plan for any one lifetime, and it is necessarily unfinished. It is a "History, Topography, and Genealogy of the County of Derby." One of the most important of all his works is his last, which is now in the press, and will be magnificently illustrated; it is on "The Corporation Treasures of England,—the Maces, Seals, Chains, Insignia, Arms, Armour, Badges, Plate, &c., &c.," belonging to each corporate body.

In this brief memoir I shall have to omit the lengthy catalogue of his contributions to the *Art Journal*, running through more than twenty volumes. I have already given a list of several other journals to which he contributed in his early career, to which I have to add the *Intellectual Observer*, the *Student*, the *Book of Days*, the *Magazine of Art*, the *Artist*, the *Journal of Forestry*, *Mid-England*, the *Antiquary*, the *Exeter Diocesan Architectural Society's Transactions*, the *Journal of the British Archæological Association*, the *Archæological Journal*, *Chambers' Encyclopædia*, *Gentleman's Magazine*, *Herald and Genealogist*, the *People's Magazine*, *Social Notes*, *St. James's Magazine*, *English Society*, *Belgravia*, *Notes and Queries*, *Long Ago*, *Pottery and Glass Trades Journal*, *Leisure Hour*, and, indeed, most of the leading journals and magazines of the day. He also assisted either by his pen, pencil, or graver, in the preparation of a vast number of other important works, among which are his friend Thos. Bateman's "Ten Years' Diggings in Grave-mounds," at which diggings Llewellynn Jewitt himself so largely assisted and directed; "Cotton's History of Totnes"; his valued friend Charles Roach Smith's "Collectanea Antiqua"; Guest's "History of Rotherham" Sleigh's valuable "History of Leek"; Dr. Hume's "Hoylelake Antiquities"; the "Abbotsford Waverley Novels"; Halliwell's "Shakespeare"; Townsend's "History of Leominster"; some of the Chetham Society's volumes; Bank's "Walks in Yorkshire"; Redfern's "History of Uttoxeter"; Smith's "Old Yorkshire"; Briscoe's "Old Nottinghamshire"; North's books on Church Bells, and a great many

others. Yes, many others, but no amount of cataloguing can do justice to the labours of Llewellynn Jewitt's life, and I will attempt it no further.

Had Llewellynn Jewitt continued to reside in a large town, instead of retiring to the quiet of Winster Hall, and of The Hollies at Duffield during the latter nineteen busy years of his life, the world would have inherited considerably less from his pen, pencil, and graver, while the large town would have inherited, instead, many more evidences of his energetic benevolence. But although he spent so much time in his study at Winster, where there were no institutes, museums, and libraries to help and improve, he even there made his beneficent presence felt outside the Hall in many ways. He established there an annual flower show, which was held in the picturesque grounds of Oddo, and was, year after year, a most brilliant and successful affair. He made it a great attraction by providing, or suggesting, various pretty auxiliaries and amusements, in addition to the grand floral and horticultural display, which was aided by the Duke of Devonshire from Chatsworth, and it always proved an enjoyable holiday, not only to the general inhabitants of Winster and neighbourhood, but to the members of the noblest families in Derbyshire, whose carriages crowded around Oddo on that day. The flower show was a considerable annual cost to its founder, but he loved it, and with his Hall crowded with happy guests he was himself the happiest of them all in promoting and witnessing their enjoyment.

Winster is situate on the carboniferous limestone which abounds with veins of galena or lead-ore, and its natural supply of water is both scarce and unwholesome. This caused no inconvenience at the Hall, for that residence happened to have a good and wholesome well all to itself. Under the circumstances few men would have felt called upon to attempt to remedy such an outside natural evil as this, which Winster had endured for considerably more than a thousand years, for it was Winster as long ago as that. But Llewellynn Jewitt was no sooner impressed with the public evil than he set about to remedy it. There was good wholesome water in abundance three miles away, on the Millstone-grit, whence the villagers sometimes fetched the delicious fluid in carts, and Llewellynn Jewitt determined that they should have it in the future without fetching, and without stint, and without water-rate, for ever. He formed an influential committee, and suggested to them his plans, which the necessary brevity of this memoir will not permit me to rehearse. Subscriptions were raised. He himself liberally contributed to the fund. Mrs. Brittlebank, of Oddo, generously gave £250, which I believe she subsequently increased to £300. The Dukes of Devonshire and Rutland, with whom Llewellynn Jewitt was somewhat of a favourite, also contributed; and the latter nobleman, as well as W. P. Thornhill, of Stanton, placed the millstone-grit watershed of their estates at the disposal of the committee. The result was that on Thursday, the 21st December, 1871, eight public fountains, or taps, were opened at Winster, amidst great pomp and rejoicing, the delicious water having been carried through three miles of piping, in unfailing supply, from Stanton.

And the accomplishment of this great and beneficent scheme of Llewellynn Jewitt was not due only to money subscribed. There were strong miners in Winster, too poor to give money, and the benefactor proposed that they should share the good work by giving a limited period of free labour in laying down the pipes; and many names appear in the subscription list as giving from one to six days of labour each, and from the farmers were contributions of team-work to the value of from one pound to five pounds each. The accomplishment of such a work alone, so utterly disinterested, if it had been the only good work of his life, entitles the name of Llewellynn Jewitt to the lasting love of his fellow-creatures. On the 30th December, 1871, the *Derbyshire Times* gave a report of two columns of close print of the rejoicings at Winster on the 21st:—"We heartily congratulate all who have taken part in this good work, and especially Mr. Jewitt, upon the realisation of an idea that at first sight seemed hemmed in by difficulty. The town of Winster may well look back with pride upon the 21st December, 1871, as a day distinguished by one of those victories which are more glorious than the conquests of the battlefield. The moral, social, and sanitary effects of a plentiful supply of pure water cannot be over-estimated. The town was gaily decorated for the occasion of the inaugural ceremony. Flags waved from every house, and garlands were suspended at different intervals along the streets. The bells of the Parish Church rang out a merry peal, and the inhabitants testified in every way their pleasure at the event about to be consummated. The church was beautifully decorated for Christmas by the Misses Jewitt, and the village choir mustered in strong force. At 12.30 a service was conducted, etc., etc. . . . The company then walked in procession to the first tap, which, like the others, was beautifully decorated with evergreens, etc., and here Lord George Cavendish pressed the spring tap and allowed the water to stream away for a short time, after which he declared it free to the people of Winster for ever. The same ceremony was repeated at each of the other taps, three taps being declared open by Lord George Cavendish, three by Lady George Cavendish and two by Captain Arkwright, M.P." A public luncheon followed, at which Llewellynn Jewitt was chairman, and after which many good speeches were made by the county magnates. The chairman's speeches were very happy and brilliant, and so were two or three that fell from the lips of Lord George Cavendish. In one of them, in proposing the health of the chairman, his lordship said:—"Mr. Jewitt was a gentleman well known, not only to them, but to all Derbyshire, and throughout the length and breadth of the land for his literary attainments. The position which he held as an antiquarian was congenial with his residence, for no country was richer than the High Peak in monuments and relics of the olden time. It had been his pleasure to unite with the late Mr. Bateman in researches into the barrows and other antiquities, and to describe them in beautiful and glowing language. They were all under an obligation to Mr. Jewitt for this, and the inhabitants of Winster were also under an especial debt of gratitude to him for his exertions in the matter of the water supply."

In the full biography I shall have much to say of joyous Winster Hall, or, rather, of the stayings and doings of my brilliant, hospitable, and joyous host there. For although the greatest sorrow but one, of his life, overtook him in the early period of his residence at Winster, the thirteen years spent there were on the whole the happiest years of his life, because of the amazing amount of successful and lasting work which he was enabled to accomplish during that time, and his happiness was always in proportion to the amount of work he could get through his hands.

When Llewellynn Jewitt removed up to Winster he had three sons and four daughters—seven spared out of fifteen children born to him. He was most happy in his children, and, as a matter of course, as affectionate a father as husband. His eldest surviving son, Llewellynn Frederick William, named after himself and his friend Fairholt, inherited the literary genius of the family and was preparing to enter the Church. He was, although so young, the translator and editor of the "Agesilaus" of Xenophon for "Weale's Educational Series," and a popular writer in *London Society* and other serials, under the *nom-de-plume* of "A Raven's Feather," &c. The second surviving son, whose name was Isaac Herbert Sheldon, inherited Master Robert Juet's love for the sea, and became, like his great ancestor, a ship's officer. The third was a young boy—Edwin Augustus George, about nine years old. It is not possible to imagine the bitterness of the sorrow of these loving ones when in 1870 the "Shackamaxon," in which their dearly beloved son Herbert was third officer, returned from India to Liverpool with the intelligence that he had met his death during the voyage home and was buried at sea. In the memorial of his death his father speaks of him as "one of earth's brightest treasures, who was accidentally killed by a fall from the fore-yard, while in the discharge of his duty on board the ship "Shackamaxon," of which ship he was third officer, four days after rounding the Cape of Good Hope, while on his homeward voyage from India, on the 28th of April, 1870, and was buried at sea on the following day, aged twenty years," etc. Only a few months after their knowledge of this terrible bereavement young Llewellynn came home and sickened and died. On the memorial card his father describes him as "one of the best of sons and most brilliant of intellects." He died towards the close of his twenty-third year. One monument in Winster churchyard commemorates the two deaths. These losses stamped deep lines on the manly countenance of Llewellynn Jewitt, which gave him ever after the expression of a man who had endured great sorrow. But it was a sorrow that further ennobled his nature. He bore it with true, faithful, and firm Christian resignation. All his care was to mitigate the suffering of his beloved wife. Although I am reserving his letters for the full biography I must here give quotations from one of rather recent date, bearing on the subject of his sailor son, and exhibiting the goodness and nobleness of his heart and the force of his loving friendship. I had been stricken with a keen but temporary sorrow, which had caused me to

put off a projected visit to The Hollies, and these were some of his lines of entreaty and solace :

" My dear Mr. Goss—Your letter has indeed come as a thunderbolt upon us this morning, and you have our full hearts' sympathy with you in your trouble, and our prayers that all may end well and be for the best in every way. *We* know—no one more acutely—what it is to have a darling son away at sea, and what the heart-achings and anxieties are that day and night were ever present with us, and we can, therefore, very fully feel with you and for you in this trial, but, my dear Mr. Goss, be assured of this, that it is the will of Him who guides and rules us all with unerring wisdom and goodness, that 'this thing should be,' and therefore (though we may not in a moment see it) *it is best and for the best*. And we must remember that the same all-wise power that watches over us on land, and that has watched over your darling boy while *he* was on land, will watch over him just the same at sea, and in His own good time will, if He thinks fit, bring him safely back to you. I pray you to look on it in this light and to believe—as *I firmly do*—that all is for the best. This has ever been the one main feature in my creed, and I know it to be right, in my inmost conscience. . . . Depend upon it, *it is, and will be*, all for the best ; and remember, I entreat you, that there is a *bright* side to every event ; a blessing in every trial ; a comfort behind every sorrow ; and a calmness and repose after storm and tempest of the mind. . . . Our prayers are with him and with you all, that all may be well with him, and every blessing attend him. And now, my dear Mr. Goss, one word as to your own good self. Don't let this trouble weigh you down, but rather let it raise you above present anxieties ; and, instead of hiding yourself from tried friends, come here that we may commune together and do our best to lighten your trouble. If you feel that you *can* come, you will find that you are coming to hearts that feel for you, and that will do all they can to bear with you your sorrow, and to alleviate it. All unite in dearest love and in loving sympathy, a sympathy pure, strong, and, I hope availing in lightening your own grief. Ever, my dear Mr. Goss, most affectionately yours, LLEWELLYN JEWITT." Such is the sincere avowal of his faith in a benign Providence, and such the expression of his heartfelt, touching, and precious friendship. Before plunging into the record of his last, greatest, and overwhelming sorrow, and giving the closing scene of this sketch, let us hear him speak once more with his wonted joyousness—for it will soon be over now—in a letter dated

" Duffield, July 12th, 1885.

" My dear Mr. Goss,—Your journey must indeed have been a most delightful and enjoyable one, but I don't envy you the sensation of 'shooting the rapids.' I should have been afraid that I was shooting Styx under the guidance of Charon, instead of making my way over rapids leading to enjoyment such as you found. Nevertheless, in such good company as yours and that of your party I should perhaps have managed to swallow (or, at all events, *appeared* to do so) my fear, and have enjoyed it with the best of you. Right glad am I that you had such a jolly time of it ; and right glad am I that I was

not there to be a drag on the enjoyment, which I fear I should have been, especially on the 'rapids.'

"I have two pleasant things to say to you! Isn't *that* something? First, Mrs. Jewitt is getting on famously, so much so that I got her across to the tennis-ground last evening, and there she sat enjoying the fresh air for an hour. It is the first time she has set foot in the street since January! You will be glad, I am sure, to hear how well she is now getting on. I hope, through fine weather, she will be able to get out more and more daily.

"The next pleasant thing I want to tell you is this, that I have had a remarkably pleasing communication from H.M. Treasury, telling me that a royal warrant has been issued conferring on me a Civil List pension, in recognition of my literary labours, etc. Is it not pleasant to have this royal recognition granted? And have I not reason to be pleased? I opine that I *have*, and that I fully appreciate it. I thought I would at once tell you this pleasant news. I don't know of any other news to send you, for in all other ways we are as we were, and so probably shall remain till the end of the chapter.

"With dear love to you all from the assembled multitude here—which multitude is the 'Company' of Jewitt, 'Limited' to four individuals—I am, as ever," etc., "LL. JEWITT."

He attributed this royal pension to the kindly thoughtful influence of Lord Iddesleigh.

His joyful anticipation of his beloved wife's increased strength was not realised for long. In a later letter he refers to something that had given her pleasure in her weary sickness, and he fondly exclaims, "I am *so* glad, it is nice to give *her* pleasure; indeed, it really seems, and is God's own truth, that to give her pleasure and make her happy is all one cares to live for. And now she is again so very weak, she needs everybody's help, and everybody is delighted to give it to her. Oh! my dear Mr. Goss, even *you* don't know what a true blessing she is, or how much her true worth is shown in everything. She is worthy of everybody's love and care, and I pray she may soon be better again." And again, later:—"There seems to be no room for hope of her recovery, and all that can be done is to try to keep her alive as long as, with God's blessing, we are able to. It is sad, sad news for you to hear, but oh! far sadder for me to write." Is it asked, Why these quotations? Does not the reader see that his heart is breaking? And I know she was worthy of all this great love; and should not her worth and sickness and death be recorded in *his* memoir? I present him now in the midst of his greatest calamity,—which will overwhelm him! Again he writes:—"Don't think it negligent of me in not writing to you for so long [it was very few days], for really I *cannot* write letters or anything else. I have literally done no writing, and let everything go to the wall for weeks past, and begin to doubt whether I shall ever be able to pull myself together again, or to do anything evermore. You don't know, and can't know, the trouble and anxiety we are in, or the terrible strain this anxiety is to me,—and I pray you may never know it.

"Mrs. Jewitt is in a very critical state, and we cannot tell from

hour to hour whether she will remain with us longer. Now and then she seems to be actually leaving us, and then rallies a little and gives us hope, only to be followed by another sinking. The doctors, both of them, tell us it is but a matter of brief time, depending not on medicine. She is marvellously low, yet vitally strong between times, and *so* good and patient through it all. . . . I don't know what to say to you, but I *want* to say that if you would like again, once more, to see her, I think it might please you to run over, and I am sure it would be a comfort to her and to us all. I *know* it would *not* be nice for you to come to so sad a house, with such a heavy cloud hanging over us, and I do not ask you. I only say, if you feel you would like to see her, come; but I fear it would be painful to *you*, and it might be to her. Anyhow, I feel I ought to say what I have," etc., etc. For several weeks longer this most excellent lady lingered on, with wonderful patience and power of calm endurance of suffering, utter unselfishness, and perfect unconcern at the evident nearness of death, for which she was so well prepared. At length, on the morning of the 4th of March of this year 1886, came the tear-compelling telegram which is now before me—"Passed from earth to heaven at 9.20, calmly and peacefully." Yet Llewellynn Jewitt would not realise the thought that her spirit had actually passed away. He wrote, "I know I am sending her love and blessing, as much as if she had not been called away from us—for she is still present with us in spirit, and her spirit will ever still, as of old, guide our lives." During the eve of the funeral he was constantly in and out of the death-chamber, where she lay all encompassed and sprinkled with choice flowers, and every time he rejoined us he had something to say of her beauty. "She is more and more beautiful!" "Her face is the face of an angel!" "Her expression as she lies there becomes more and more angelic." The final comment that I heard him utter that night was—"I really believe I can see a halo shining from her sweet face!" Then he said, falteringly, "I think I shall pack up my traps and go after her," when his children were immediately at his chair with affectionate reproaches; and he roused himself, and was again a man whose heart was divided between heaven and earth—between the dear ones who had gone before, and those dear ones who remained with him. Any praise, or expressed admiration, or mention of deed of goodness, of the loved one, seemed most to soothe and please him that night. On the morrow, the 9th of March, when the mournful cavalcade passed from Duffield through Belper to Matlock, I thought of young Fairholt's walk over the same ground, in which it is possible that his new young friend, Llewellynn Jewitt, accompanied him part of the way. But now, how changed the scene! The ground was thickly covered with snow, and the hills stood out in white relief against the leaden sky, and there was famine among the ground game, who had been driven to strip the bark off the trees. And on we drove, from Matlock through Via Gellia, and over the hills, a journey of nearly twenty miles, to the grave of young Llewellynn at Winster. I have seen the fond mother weeping at that grave in the churchyard there, when we visited it from Duffield as a shrine, and stood around with bared

heads—father, brother, and friend—weeping for her children because they were not, as it seemed. But she has found them now: and it was the turn of others that day to weep at the twice hallowed spot. Never was a lady more worthy of her husband's family motto *Non sibi!* nor of such great love as his. For the sake of the children who were left to him, and for their sakes only, Llewellynn Jewitt tried to rally from the effects of this great blow, and from the prostration resulting from his long attendance night and day upon his beloved one, but he never succeeded. It was touching to find, later on—after he had rejoined her—these words, written by him in the Bishop of Lichfield's beautiful book, "Our Friends in Paradise, or Sanctorum Dulcis Memoria"—"My much loved, nobly loving, and now sainted wife, the light and soul of my life for fifty years, Elizabeth Jewitt, passed away from earth to heaven at twenty-seven minutes past nine, on the morning of this day (March 4, 1886), and left me desolate. . . . Earth never knew a better, brighter, purer, or more noble woman; and heaven cannot contain one more meet for its everlasting peace and holy bliss."

Let wives and lovers note that it was because she was so *truly* all this, that his love for her was so strong and so enduring. Then lower down on the page against March 6th, he writes:—"My darling wife's birthday. Born in 1820, she would, had she been spared two days longer, have entered on her 67th year this day." Surely I shall not weary in repeating some of the last tender utterances of this good man, conceived while his mind was still filled with the light of the heavenward trail of his angel's flight, yet so full of sadness at the separation. "Will you accept," he says, writing to one of my daughters, "as a birthday card, the accompanying portrait of one who loved you and cared for you, and who, Heaven knows, was most worthy of your love in return? Had she been alive *Her* good wishes and *Her* blessing would have been sent to you. . . . Heartily and prayerfully I wish you not only many happy returns of this your birthday, but of every other day in the whole cycle of the year, and as your days increase, so for evermore, in the same ratio, may your happiness grow and become more and more perfect." Thus in the midst of his overwhelming sorrow, his thoughts were for the happiness of others; and so his whole life had beamed with blessing and goodwill to those about him wherever he went. *Non sibi!* This is from a letter to me of April 14th:—"I am thankful to say that *bodily* I am better than I have been, but my *mental* illness is not one that can ever be got over. My desolation seems greater and greater, indeed, as days and days pass on, and I more than ever realise the utter loneliness her removal has left me in. My three blessed youngsters—Beatrice, Edwin, and Georgie—are all in all that they could or can be to me; and it is a true God's blessing that they are so;—but despite their loving attention I *am* lonely, desolate and sad. I am doing my best for *their* sakes, to get round, and hope I may be better yet. I have a deal before me to do, if I am spared to do it, and I must set about it as soon as possible, and get on bit by bit as I can. I have not been out since the day of our sad errand to

Winsten. Dear love to you all." Later, several days' march nearer re-union, he wrote:—"Day by day, and hour by hour, I feel my desolation and loneliness, and want of *Her* loving companionship, counsel, help, and comfort, more and more. How I am to bear the future I don't know; but God will, I feel sure, give me strength to bear what He, in His wisdom, has put upon me. You have no idea how the interest in many things seems to have departed with my darling, and how irksome even the thought of my collections is to me now. I have much planned out to do, and must *try* to do it, for it would be grievous to leave the world with *some* of my work undone, but I can never do all I have planned, and I must (if spared, which I doubt) content myself by completing some great works I have entered upon. These I must strain every nerve to do. . . . I have not yet been able to get out,—never since we all were at Winsten on that sad, sad day, when we left there, behind us, the solace, comfort, and blessing of my whole life. With best love to you all, and praying God's choicest blessings may be with you all for ever," etc., etc. His subsequent letters were in the same sorrowing, blessing spirit, and his last to me was dated May 21st, written by morning post, after which he went to Derby with his children, where it was thought he must have taken cold. He grew daily more unwell until on Tuesday, the 1st of June, I hastened to his bedside in alarm. He seized both my hands most lovingly, and held them in his grasp for a long time. He tried for some minutes to express himself in words, but he could not put them together to be intelligible. The predominant word was "beautiful," and I thought he must be trying to tell me of some vision he had seen of his wife. After a while he dozed off, and only then did his loving grasp relax. Later in the day, on taking leave of him, I promised to return in a few days, and as he seemed better after a refreshing sleep, and his speech was improved, I was hopeful, and expressed the hope that he would be able to walk out with me in the green fields and lanes, and gain health from the balmy summer air, which had been so late in coming this season. But no, his next walk out was not to be with my aid, nor in the green fields and lanes of lovely Derbyshire; but with another, in the more lovely walks of heaven. The next day his power of speech completely returned, and continued to the last. On Thursday, the 3rd of June, he declared to one of his daughters that his wife had paid him a visit shortly after daylight. She had come to go walking with him, was very grieved that he was so unwell, but she would wait for him until he was able to go. He described her as looking lovely, and dwelt much upon that. His daughter replied, "What a beautiful dream!" "Dream?" he exclaimed, "It was not a dream at all! she has been here with me sitting in that chair. I was perfectly awake when I saw her. She had come to go a walk with me."—In the walks of heaven and the paths of the gardens of Paradise! On the 4th he knew well that his hour of departure was at hand. He expected to be taken that day and called his children about him, and blessed them individually and fervently, and those who were absent he mentioned by name and blessed, and